The richt

vay to the Kingdome of he-
uine is techit heir in the y cō
mandis of God/And in the
Creid / and Pater noster/
In the quhilk al chrissine mē
sal find al thing yat is neid
ful and requirit to onderstand
to the saluation of
the saul

...st fader in quhat

Pedersen, C.

Jhone Gau to the reder

Race/marcie/and pece/of god our fader/and of the lord Jhesus Christ our salutour/be with al christine breder and sister/Emā gis mony oder skaithful bukis and fals doctrine with the quhilk the pepil hes ben falslie dissauit befor in mony zeris and euil and ongodlie techit of the quhilk greit onfaithfulnes and heresie come amangis the pepil/Of thir bukis thir ar the gretest (the quhilk mony befor wesz maist vont to wsz) the quhilk ar callit Hortulus anime/ And Paradisus anime That is the gardine of the saul/ and the paradis of de saul/bot be richt thay suld hayf callit thayme the errour and begeline and the distructione of the saul/ In the quhilk bukis thair is sa mony lesingis/ and fablis/and dremis gadrit to gider/ and mony orisons to diuersz patronis and sāctis/and quhow men and vemē sal serue thayme and quhou thay sal rekkine of thair sinnis to thair schrift fader in quhat

Pederssen, C. 19525

maner and vith quhat perſone thay var
dune as ſum fuyl or munk maid as thay
thocht and dremit efter thair aune heid /
and vrait thayme that oders micht dailie
reid and vſz thair dremis for godlie pray=
ers / Neuertheles thay reknit mony foul
and abhominabil ſinnis in thayme the
quhilk mony guyd mey ād vemē and ſpe=
cialie zung perſons kneu neuer of befor na
thocht neuer to dw in al thair daie / Thay
haif gadrit to gider in thir forſaid and ſic=
lik bukis mony ſindzie prayers as thay
thocht maiſt godlie and vrait reid and ſa=
is fenzeit titels and marvolous cōmenda=
tions befor thaime that thay quhilk red
thayme or buyr thaime apone thayme ſuld
haiff ſa mony thonſand zeris of pardone
And forgiffine of thair ſine and payne and
deliuer thair faders and moders and eder
frendis ſaulis of the paynis of purgatorie
for the quhilkis thay vald pray for in that
oriſone Thay gaif ſic vane glorious te=
tels and namis and pouers that thay
quhilk red thaime euerie day or buyr tha=

tyme apone thaime suld noth be slayne be thair inimis na drunit na brint na be hā-git na suld notht de ane euil or ane hastie deid na haif na troubil na powerte Or quhay that redis sancti erasmis orisone a-pone the sonday thay sal get meit and drink aneuth that ouk Or quhay prais to sanct christofer and seis his ymage sal notht that day haif aduersite or de onchri-sinlie / And siclik thay dremit and maid innumerabil pouers ād verturs ād laid to siclik orisons the quhilk ver lang to vrit heir as it is thair to requirit Thairfor i postpone thayme nou / thay quhilk befor vesz blindit and ar nou illuminat be the licht of godis vord thay knaw thayme veil thair self / I traistit mekil of siclik orisōs be for in my ald blindnes / Bot blissit be god quhilk hes helpit me thair owt be the licht of his halie vord and of mekil oder blindnes quhilk I vesz in befor / It is greit neid to informe and tech al chrissine pepil that thay vsz noth thir orisons as thay did befor And that thay put na hop na traist

Pedersen, C.
19525

in thayme and to lat thayme aley and hald thayme noth of valour for cauſz thay cane haiff na ſaluacione throu thayme And to giſſ ouer paſſionale ſãctoũ legẽda ſãctorũ ſaulis traiſt and bukis of miraculis/in the quhilk thair is mekil gadrit to gider quhilk the deuil pat in thayme quhilk firſt maid and vrait thayme to Draw the pepil thair throu fra the richt faith and put thair hop and traiſt in to ſãctis and ſindrie patronis that thay ſuld pray for thayme and ſaif thayme/ And ſua lichtlie our lord Ieſus Chriſtis bliſſit paſſione and precious deid. With the quhilk he maid alanerlie perfit ſatiſfactione for al our ſinnis and wil marciſullie forgif vs thaime of his awne gracious guidnes. Quhairfor we ſuld alanerlie lowe and dirſthip and honour the lord god our maker and redemar and pray to na oder bot to hime as hime ſelff commandit in the v and vi chaiptur of Deutero and in the xx and xxxiii of Exodi and mony oder placis of the halie ſcriptur cõmãdis the ſame Thairfor now the rich-

and chriſſine doctrine is heir contenit in this preſēt buyk that al quhilk onderſtādis the ſcotis tung ma haiff vith thayme and reid and wſz it Daillie/ That thay may chriſſinlie leir and onderſtand firſt quhou thay ſal ken thair ſine and ar ſinful creaturs/ This thay ſuld leir of the y commā diſe of god

❧ Alſua thay ſuld leir the chriſſine faith as it is contenit in the creid/ And onderſtād quhou thay ſuld trow in thayr god ād maker ād ken hime. Sine thay ſuld leir the Pater noſter quhou thay ſuld pray richt to god thair fader in the heuin for that is in verite/ that ane richt chriſſine man hes prait aneucht quhen he hes prait ane pater noſter vith the hart and ane guyd mind/ ffor ane prayer is noth the mair pleſād to god for cauſz we wſz mony vordis in it As our ſaluiour ſais in the vi chaiptur of ſanct matheu/ Bot ane chriſſine prayer is quhen ane mā prais and muynis inuerelie in his hart to god efter his help/ of the quhilk our ſaluiour ſais in the v chaiptur of S. math

Pederſen, C. 19525

Blissit ar thay quhilk murnis for thay sal be consortit / the quhilk murning and inuert desir of the hart be suld al time haif to god for his help / Thairfor it is neidful that al pepil lat aley the orisons maid be men quhilk hes diuersz namis and titels / sa mony thousand zeris / of pardone pouers / and remissione of sine and payne / for the reding of thaime The quhilk is bot leing and begiline / Thairfor al christine pepil suld nou leir agane to reid and pray the rith christine prayer (the quhilk is the pater noster) apone thair ane tung the quhilk our saluiour leirit his disciplis to pray as sanct matheu writis in his vi chaiptur and sanct Luc. in his xi / the quhilk is of sic natur that the ofter that ony man pray it with hart and mind thair apone it is mair plesand and sueter to hime / Our lord Jhesus the sone of god the quhilk maid it and leirit vsz to pray it (to his and our hewinlie fader) gif vsz al his halie spreit that we ma haif kwiff to reid and pray it with ane christine

hart to his gloir and honour and to the ſaluatione of our ſaulis AMEN

The richt way to the heuine

ALmithtine god hes noth cõmãdit vith out ane ſpecial cauſz that the x commandis ſuld firſt be vritine and ſine ſchauine and prechit to the pepil Bot yat thay ſuld firſt leir and onderſtand the ſame x commandis / and ſyne the creid and the pater noſter / the quhilk thre thyngis contenis veralie al yat ſtãdis in the halie writ and al yat cane be prechit and leird to the ſaluatione of our ſaulis ãd al quhilk is neid ful to vſz to wit of our lord Jeſus Chriſt our god and ſaluiour / And this is ſa weil and ſchortlie contenit in few wordis in the ſame x commandis and the creid and Pater noſter / yat na man cane excuſz thayme ſelf thair of yat thay cane notht leir thayme na remember appone thayme Thir ar thre thingis quhilk ar neidful to al man to onderſtand to the ſaluatione of

Pederſen, C. 19525

the ſaul firſt to onderſtād quhat thay ſuld dw and lat be one dwne/ Secūdlie quhair thay cane noth du or lat be one dune of thair aune ſtriuth as thay ſuld/ to ſeik and find help quhair vith thay ma du or la tbe one dune the thig quhilk thay ma noth of thair aune ſtrinht/ Thirdlie to onderſtād quhou and quhair thay ſal this help ſeik ād find/ Siclik as it is neidful firſt to ane ſeik man to knaw quhat is his ſeiknes/ Secūdlie quhat he ſal du or lat be one dune to his ſeiknes/ Thirdlie to knaw quhair he cane get lechine and help to mak hime hail agane/ Sua the x commādis of god leris al mē to knaw thair ſpritual ſeiknes ſua yat euerie man ma ſe and knaw be hime ſelf quhat he ma dw or lat be one dune and thair of knaw yat he is ſinſul and euil befor god for cauſz he cane noth fulfil his commandis na keip hime ſelf fra ſine Secūdlie faith leris al man quhair thay ſal ſeik and find help and lechine of thair ſpirtual ſeiknes/ yat is to ſay quhair thay ſal get grace marcie and forgiſſine of

thair ſinnis and to be maid hall of thair ſeiknes/ ffor faith leris vſz to knaw god and his greit grace and marcie quhilk he hes ſchawine to vſz in his weil belowit ſone quhom he gaif to vſz to ſuffer payne and cruel deid for our ſaik Ro viii. Thrid lie the Pater noſter leris al man quhow thay ſal deſir and get yat ſame help vith ane inuert and ane faithful prayer to god and to pray to hime with ane meik hart in the richt faithe/ ſua thay ſal find help and lechine the quhilk is the grace and marcie of god and heilis the ſpiritual ſeiknes of the ſaul/ Thairfor it is neidful yat ewerie man quhilk wil be ane richt chriſſine/ begine and leir firſt the x commādis of god quhairthrow thay ma knaw thair ſine and ewil quhilk is the ſpiritual ſeiknes of the ſaul Quhairfor we ma notht Dw the thyng quhilk we ſuld Dw Or lat be one dwne quhilk we ſuld lat be one dune as the halie apoſtil ſanct paul writis at lintht in the vii chaiptur to the Romanis

Pederson, C. 19525

The first tabil of Moyſes contenit the iii first commandis of god vritine in it the quhilk leris al man and voman quhat thay awe to god / or quhat thay ſuld du or lat be ane dune in the thingis pertenand to god

The first cõmand Thou ſal haif na oder ſtrenge godis

This first cõmand leris al man and voman quhou thay ſal haiff thayme inuerdlie in thair hart to god / that is quhat is requirit al time to trow and hop of hime / The quhilk is to traiſt ſuuerlie al time guid of hime as of thair maiſt tender fader and al thair beſt frend And lwiff hime with al thayr hart ouer al thing / And dreid hime of lwiff as the guid bairne dois his fader / And be diligent al time yat thay diſpleis hime noth in ony maner aganis his commandis / Natur leris vſz alſua yat thayr is bot

ane god quhilk giffis to wſz alguid/and helpis wſz in our aduerſite

The ii cõmand Thou ſal nothyt tak

the nayme of god inuane

This ii cõmand leris euerie man and voman quhow thay ſal haiff thayme to god wtuertlie befoꝛ thair nichtburs in thair woꝛdis / And alſua inuertlie in thair ſelff That is thay ſal honouꝛ the nayme of god / ffoꝛ quhy na man cane mak god knawine befor men oꝛ to hime ſelf eſter his godlie natur/bot alanerlie be his halie nayme

The iii cõmand Thou ſal keip thy halie Day

This iii command leris euerie man and voman quhou thay ſal haiff thayme wtuertlie in thair wark / That is in the ſeruice of god/ Sua thir iii commandis leris al man and vo-

Pederson, C. 1525

man quhow thay ſal haiff thayme to god inuertlie in thair hart and outuertlie in thair word/ and wark

The ſecund tabil of moyſes contenit the oder vii commandis the quhilk leris al man and woman quhat thay ſuld dw / Or noth dw to thair nichtburs

The iiii cõmand Thou ſal honur thy fader and moder

This commãd leris euerie man and woman quhow thay ſal haiff thayme to thair fader and moder and to thair frendis and elders/and powers and reulers for thay ar in godis ſted Inſtitut to miniſter Juſtice/Quhairfor this command followis nixt effter the iii commandis pertenand to god/And ſtandis befor the vi oder commandis

The v cõmand Thou ſal noth ſla

This command leris al man and wo man/ Quhow thay sal haiff thayme to thair nichtburs/ Quhow thay sal dw thayme na ewil bot help thayme efter thayr power in thair necessite

The vi cõmand Thou sal noth cõmit adultrie

This command leris euerie man quhow thay sal haiff thayme to thair nichtburs as to thair wiffis douchters and to oder kinnis veimen/ And al sua quhow veimen sal haiff thayme to thair nichtburs husbãdis sua that ane sal noth defoul na scheyme ane oder bot hald oder in honur

The vii cõmand Thou sal noth steil

Pederson, C. 1525

This command leris euerie man and woman quhou thay sal haiff thayme to thair nichtburs as per tenand to thair temporal gudis / That is thay sal notht hurt na skaith thaime bot defend and keip thayme efter thair power and help thaime quhair thay cane

The viii cõmand Thou sal notht beir fals

witnes aganis thy nichtbur

This command leris euerie man and woman quhow thay sal haif thayme to thair nichtburs in thair honour and fayme / That thay sal notht hurt thayme in ony maner bot keip thayme efter al thair power

The ix cõmand Thou sal noht

Desir thy nichtburs hws et etce

The x cōmand
Thou sal noth desir thy
nichtburs wiff madin seruand
beist or ony thing quhilk per
tenis to hime

Thir ii last cōmādis leris wsz quhou euil the natur of man is / And quhou cleyne we suld be without al euil desir of guidis mony and riches / And of al oder thingis / Quhairfor ve sul d fecht aganis our euil desiris for that suld be ane chrissine mannis dalie batel

Ane schort declaratione
of the x cōmandis

Vr lord Jhesus Christ sais hime self / As sanct Matheu writis in his vii chaiptur / Quhat euer ze wald that mē dw to zou / Dw ze sicklick to thayme / This is al the law and the prophetis /

Pedersen, C.
19525

Na man waldhaiff ewil off ane oder / Na man wald that ony oder tuyk fra hime his fayme or honour / Na man wald that ony oder displesit hime or did to hime ony thing quhilk is agains tight / Na man wald haiff hetrand of his nichtbure / Na man wald that ane oder defoulit his wif or his douchter / Na man wald that ane oder stew or reft or twyk his guidis fra hime throw power or strinth Na man wald be begilit or bakbitine be ony oder Na man wald that ony oder sleu or strak or hurt hime in ony maner / bot euerie man desiris lwff and frendschip help and suport of oders / and to find verite and faith with al man / This leris and techis al man the for said x commandis of God

Heir efter folouis quhou

man sinnis agains the first command of god / the quhilk is

Thou sal hayff na oder

Pederſen, C. 1952

Thay ſine aganis this command/ quhilk wſis wich craft / or ſpay craft / or takis conſal at thayme quhilk wſis ſiclik/alſua thay yat wſis vti time letters trowand thairthrou to ſaiff thair liff in vater land or in batel or in ony oder neid alſua thay that wſis corſis chyt ſtal / murrur / bukis/ vordis and ſpecial naymis and reding and coniuracione to find ȝwid hurdis in thezeird / and thay quhilk takis away the frwtis of thair nich tburs beiſtis/ Thay that rewlis thair liff and warkis efter ſpecial dais and taiknis of the ȝewine / and traiſtis efter as the aſtronomurs and ſpaymen makis and vti tis and ſpekis thair of/ thay that markis or chermis thair ſelf or thair ȝws or thair bairnis or ſeruandis or beiſtis / or bindis herbis or writings or ony oder thing apone thayme to ſaif thayme fra wolff or ony oder parel thay yat witis the dewil or ony oder creatur of thair aduerſite trowand yat thay haif ony ſtrinth or

power to hurt thayme without the will of god/ Thay quhilk takis noth ewil and guid pacientlie of god and thankkis noth hime thair of committand thayme in al thingis to hime efter his godlie wil thay sine alsua aganis this cõmand that tempis god and giffis thair self wilfullie to ony parel without ony neceſſite/ and alsua thay quhilk ar prideful of thair wisdome or science or of ony oder spiritual gift/ or of thair richtusnes or guid lif/ thay that honours god alanerlie for temporal guidis and riches and forzettis the saluation of thair saul/ Thay quhilk trowis noth in god and putis noth al thair traist and hop in hime alanerlie/ and trowis noth na he wirkis al the guid warkis in thayme/ thay quhilk informis noth thair bairnis in the chriſtine faith/ and alsua oderes quhair thay cane of the cõmãdis of God ãd of thair onfaithfulnes/ alsua thay quhilk trowis noth richt or fallis in diſperatione of the greit marcie and grace of God thay sine hewilie aganis this for-

id first command

Quhou man sinnis

aganis the secund cõmand of god the quhilk is

Thou sal noth tak the

nayme of god inuane

Thay sine aganis this command that sweris lichtlie without neceſſite (and racionabil cauſz) be the nayme of god Alsua thay quhilk sweris be ane ewil wsz/ And thay that sweris inuane ād thay that sweris ony fals aith or kepis notht thair faith and promis in al lesum thīgis/siclik thay yat sweris ād wowis yat thay sal dw ony ewil quhilk is aganis the cōmādis of God/thay that bānis with godis nayme sayand to ane oder god giff the ane ewil deid or god send ane vengence apone ye or ony siclik wordis/Thay that spekis vanlie and lowslie of God or his halie nayme/and makis thairof fablis and

Pederson, C. 1525

lowſz takine / or twrnis the halie writ to lichtlines and ſcorne for thair pleſur / or to mak oders glaid and blith to heir thairoff / Thay yat callis notht apone the nayme of god in thair aduerſite ād thankkis hime noth thane als veil as in proſperite / thay that deſiris lowine or vane gloir for thair ſcience or viſdōme or of ony oder giftis of god / thay yat callis falſlie opone the nayme of god as dois the ypocritis and the phareſians quhilk haldis thaime ſelf halie wtuertlie befor men / and thinkkis yat thay dw better na oders / and ar hard with god for cauſz thay reid and prais mekil and dois mony wtuert fenzeit warkis thay that honours noth the nayme of god for ony aduerſite that hapnis to thaime / tha that corckkis noth oders quhilk takis the nayme of god inuane (giff thay cane (in oni maner thay that heris or ſeis or knawis yat ony abuſis the nayme of god to vichchraft ſpayman chraft / or to ony oder ſiclik abuſione and turnis thayme notht thairfra efter thair onderſtā

ding/alsua thay that desiris wardlie gloir and to haiff ane greit lowine for thair richtusnes And halie lif thay sine aganis this forsaid secund cammand of god

Quhou man sinnis

aganis the iii command the quhilk is

Thou sal keip thy halie Day

Thay sine aganis this command quhilk wil neth heir na na leir the word of god/or cõtenis or lichtlis it or makis persecucione aganis it/thay that prais notht inuertlie to god ād seruis hime notht in the spreit/thay that trowis notht that al thair guid varkis cõis notht of god bot of thair selff thay quhilk wil notht suffer god to dāt ād rewl thayme be aduersite efter his halie wil bot murmuris and is impaciene thair of and wil notht thank and lowe hime als weil in aduersite

Pederson, C. 1525

as in prosperite as Did the halie man iob Thay that leris notht oders yat thay suld notht sine aganis this command

Quhou man sinnis

aganis the iiii command of God quhilk is

Thou sal honour

thy fader and moder

Thay sine aganis this com mand quhilk lichtlis thair fader and moder and thair pwir fren dis for powerte or seiknes and wil notht help thayme with meit ād claith and oder neidful thingis (efter thair po wer) in thair necessite / and spetialie thay yat bānis or wil notht heir thaime na tho il of thaime thay that honours notht thay me with thair hart / ād haldis notht of thai me for causs god hes cōmādit / alsua thay that honours thayme notht supos thay dw to thaime onritht / thay quhilk honurs noth

thair maisters and thaime quhilk hes po-
wer of thaime onder god and ar notht fa-
ithful and trew to thayme and wil notht
obey to thaime efter the command of god
quheder thay be evil or gwid/ Thay that
wil notht help and leir oders to keip this
command /and corekkis thayme notht na
wil notht stand aganis thayme quhilk
wil notht obey to this command alsua
thay quhilk ar pridful and he aganis thair
for elders techours and leirfaders thay si-
ne aganis this forsad iiii command

Quhou man sinnis aga
ne the v command of god
the the quhilk is
Thou sal notht sla

Thay sine agane this cõmand quhilk
beris ir and hetrand aganis thair
nichtburs /and thay yat says racha
to thair broder /that is ony lichtlie takine
of ir quhilk men wsis to schaw in wtuert

19525
Pedersen, C.

takine thair of without ony certane sing-
nificatione/and alsua thay quhilk sais to
thair broder wordis of ir the quhilk hes
certane singnificatione as scheyme happi-
ne the lowne hursone theiff or fwil or ony
siclik manifest ewil wordis or bannis or
bakbitis or leis apone ony man or wo-
man/or Jugis or dwmis oders wrāguse-
lie/Thay quhilk treuelis opinlie or quiit-
lie thair nichtburs faltis to ony oders/
and haldis thayme noth dune as thay
wald oders did to thayme/and defendis
noth thair fayme ād honour/quhair thay
heir oders spek ewil of thayme/Thay
that prais notht to God for thair minnis
and dois noth guid to thayme for ewil
quhen thay haiff necessite/In this com-
mand ar contemit al the sinnis quhilk cūis
of inuy and heitrand striff and dissentione
as fechtine murthur slauchter iaud seditio
one et ce. Thay that ar displesit of thair
nichtburs or innimis weil fair or ar blith
of thair aduersite/Thay that dois noth
the deidis of marcie to thair nichtburs su

pos thay be thair mimis thay that causis discord sayand this may hes spokine ewil of thy honour and fayme / Thay that wil nothe agre thayme quhilk ar mimis and stop striff pleis and crabitnes and dissentt one quhair thay cane thay sine aganis this commad

Quhou man sinnis aganis the vi cõmand the quhilk is Thou sal noth cõmit adultrie

Thay sine aganis this cõmand that defoulis marit weimen or madine / or cõmittis fornicatione with hwris or ony licht persons Thay that lysz wit thair kine and blind in greis quhilk ar aganis the cõmand of God / Thay that wsis with ony persone / or in ony maner the sine aganis natur the quhilk is callit ane of thayme quhilk crius to the heuine / thay that prouokis ony

Pederſen, C. 19525

ewil deſir concupiſcence of lichoze in thair ſelff oz in oders with ſangis oz wozdis oz foul takine oz with ymagis oz payntre oz with ony ſiclik thingis thay that ſeis ane woman with muert deſir of the hart / thay that handlis thayme ſelff oz oders onhoneſtlie quhairthzow thay fil thair ſelff oz thinkkis lichozus thochttis / thay that fleis noth al occaſione of lichoze as inozdinat eiting and dzinkkine and lang ſlepine and dilicious meitis and dzinkkis and familiarite with wemen / thay that payntis thair body with pzecious claiis oz ſiluer oz gold pzecious ſtenis oz gold ringis oz wſis ony oder vntment to pzowok oders thairwith / thay that conſalis oders with wozd oz deid oz cõpellis thayme to dw ſic ſine thay that helpis noth oders to keip thair chaiſtite and honeſt liff baith with conſal and deid thay ſine agains this cõmand

Quhou man ſinnis aga

nis the vii cõmand of god the

quhilk is

Thou sal noth steil

Thay sine aganis this cõmand that cõmittis thift or okker or reffis fra oders throw power and strumht / thay that wsis fals wechttis or mesoure thay that sellis ald and ewil guidis for new and thair throw dissauis oders falslie Thay that haldis wrangus guidis of thair nichtburs or takis wp wrangus rentis Thay that haldis thair seruandis feis fra thayme thay that denis thair dettis and wil noth pay thair creditors / thay that wil noth help thair nichtburs in thair necessite ād wil notht len to thayme in thair mister without okker mony or seruice or raward Thay that sellis ony thing to ane oder that thay ma thairfor haiff mair na it wes worth for redy mony quhen thay sald it thay sine heuilie aganis this command in thair corruppit mind for our saluiour sais in the vi chaiptur of S. Luc.

19525
Pederson, C.

len zour layne traistand na thing thairfor
The rich men of this vardel curis this li
tel bot the time sal cū quhen thay sal giff
scherp count thairfor ād thair sal na excu
sacione help thayme al thay that ar giffi-
ne to auarice or fechtis for greit rēt thair-
throw tobe rich and nuchty And thay
that begilis strengers or ony oders in gui
dis or mony by falset Thay that stoppis
nocht thair nichtburs skaith quhair thay
cane or warnis noth thaime thair of befor
giff thay knaw it and thay ma / Thay
that stoppis thayme of thair propfeit in
ony maner / Thay that beris hetrand yat
thay wine thair lewine or cūis to riches
thay sine aganis this cōmand

Quhou man sinnis aga-
nis the viii command the
quhilk is
Thou sal nothbeir
fals witnes aganis thy
nichtbur

19525
Pederson, C.

THay that hwldis the verite in Iu-
giment or in ony oder place quhair
it suld be schawine thay that leis a-
pone thair nichtburs Thay that ar quiet
and fals flatterers Thay that ar doubel
tygit the quhilk sais ane thig now/ād sine
ane oder thing thay quhilk bakbitis thair
nichtburs be hind thair bak / Thay that
lichtlis and lakkis thair nichtburs gui-
dis to oders quhairthrow thay get skaith
thay yat heris blithtlie bakbiters and e-
wil tungis or helpis or starkis thayme
thairtil and standis noth aganis thayme
and rayrewis thayme notht of thair bak-
bitine Thay that spekis nottt guid for
thair nichtburs and deffendis noth thair
honour and fayme(in thair absence)quhair
thay came and reprewis noth al bakbiters
and lears ād thoyme quhilk rasis discord
amangis nichtburs the quhilk God heitis
as S. Paul dritis in the first chaiptur to
the Romans

Quhou man sinnis a-

ganis and the ix command of god the q
hilk is

Thou sal noght desir

thy nichtburs hws et ce
And also aganis
the x command the
quhilk is

Thou sal noght desir

thy nichtburs
wiff et ce.

Thir ii commandis ar giffine to wz
in ii sindrie pwyntis the quhilk we
suld keip and we be saiff as our sal
viour sais in the xix chaiptur of S. Ma
theu thairfor we suld dalie pray to god
for his help and grace that we ma keip al
his commandis and specialie thir ii last
for that is impossibil to wz to keip thay
me without the singlar grace and help of
god / for quhy the ewil and sinful desir
quhilk we haiff of adame is noght per
fitlie deid in wz also lang as we ar heir
apone the zeird in the sinful flesch quhilk

we be new borne agane in the resurrectio-
ne to cū/fra deid to the ewerlestand liff in
the kingdome of heuine and sal be as the
angels of God as our salutour sais in
the xxii chaiptnr of S. mathew

Of this declaracione of thir x
commandis of god ewerie man
and womman ma onderstand opī
lie that it is inpossibil that
ony man fulfil or keip thayme bot Giff
almichtine God giff thayme ane singlar
grace thair to/God maid the ii last com
mādis sa inpossibil to al man that we suld
al knau our aune weknes and haiff al ty-
me our traist to hime and knau wꝫ sinfull
creatures and beseik hime of his help and
grace and forgiffine of our sine Quhay is
he yat cane keip hime fra ewil desiris- let
ewerie man remēber in his aune hart/part
desiris gold and siluer and oder riches/
oders desiris honours of the wardil/oders
ydyl dais and diliçat meittis and drinkis
oders madins and fair wemē/ neuertheles
god hes said to al man (as it writnis

Pederson, C. 19525

in the v chaiptur of sanct Mathew) quhay
seis ane woman and desiris hir he hes co-
mittit adultrie al redy in his hart Thayr
is mony fals doctours quhilk sais yat ane
man sinnis notht quhen he desiris ony thy
ng bot gif he determe that perfitlie with
his hart Quhow cane ony man desir ony
thing bot gif his wil be to haiff that quh
ilk he desiris / is his wil notht to haiff it
thane he desiris notht / siclik fals doctours
wald mak our lord Jesus christ ane leat
or ellis thay wil say that his command
is notht / quhilk sais / thow sal notht desir
lat euerie christine man keip thayme selff
fra sielik blind doctours / for veralte sum
tyme ane man ma sine mair with ane e-
wil desir ma with ane ewil deid / forquhy
quhen ane man sinnis in deid thane he
knawis himself for ane sinner and desi-
ris marcie and forgiffnis of god the quhi
lk he gettis als sune as he knawis his si
ne and forthinkkis it with his hart
Quhen he sinnis with ewil desir thane
thinkkis sum tyme yat he consentit notht

perſitlie in his hart and yat he is iuſt and rithtus be for god ſupos he be ane ſinner and ane ypocrit and hes ſeruit the hel / heir cuelle man ſal onderſtand yat god lukis notht the wtuert rithtuſnes quhilk mony kepis and dois wtuertlie in the ſicht of men quhairth row thay apeir to be rithtus and godlie bot christ ſaid to ſiclik ypocritis and phariſians as it is writtine in the xxi chaip. of S. Matheu wera lie i ſay to zow yat hwris and oppine ſinners ſal enter in the kingdome off hewine befor zow / that hapnis for cauſz ſiclik ſinfull men and wemen knawis befor god yat thay ar ſinners and deſitis his marcie and grace the quhilk he giffis to al man and wonan quhilk murnis for thair ſine and alskis it witht ane meik hart as ſanct Jamis writis in his iiii chaiptur god is agane the pridful and giffis his grace to the meik / bot ypocritis and phariſians thynkkis yat thay keip the commandis of god quhen thay dw the wtuert warkis / and giff thay failze in ony

19525 Pederſen, C.

thyng aganis thayme thane thay thynk thay haiff fulfillit thairfor with thair pra-yers / faſting / and guid warkis and diſſa uis thair ſelff Alſua euerie man ſal onder ſtand yat the ſinnis quhilk ar committit with the v wtuert wittis thay ar agains the v and vi command thay quhilk ar cal lit the vii deidlie ſinnis ar aganis al the cõmandis of god / prid is aganis the firſt and ſecund inwy and ir is aganis the v Auarice is aganis the vii glwtone is a-ganis the vi / lichore is aganis the vii ſweirnes is aganis the thrid cõmand and alſua aganis al the laiff for quhy we ar ſweir to kelp ony of thaime as ve ſuld dw thay quilk ar callit the fremmit ſinnis ar aganis al the cõmandis of god / for quhy ane man ma ſine aganis al his comman-dis in conſal thocht or in help thay ſin-nis quhilk critiſz ane wengence to the he-wine ar aganis the v and vi and the vii command / of al thir forſaid ſinnis quhilk ar aganis the cõmandis of god the cauſz quhairfor ane man committis thayme is

na oder bot euerie man lwfis hime selff and selkkis his awne wil and profeit and thair with reffis the thyng quhilk pretenis to god and to his nichtbur/that is / that ane man lwffis notht god ower al thyng and thankkis and lowis hime notht baith in prosperite and aduersite na kepis notht his command na liffis notht efter his halie wil the causz quhy man takis fra his nichtburs (the thyng that pertenis to thaime)is that he lwffis / thaime notht as hime selff / and dois notht to thayme as he wald be dwne to/the lwiff that mā hes to hyme selff is the rwit and grund of al sine for quhy he wil notht giff to god the thing quhilk pertenis to hime the quhilk is to lwiff hime ower al thing ma ir na hime selff Na he wil notht dw to his nichtburs as he suld that hapnis for causz he luffis thayme notht as hime self in al maner/heir of ze ma onderstand yat the commandis of god ar na oder thing bot lwiff as sanct paul writis in the first chaiptur of his first epistil to Thimothe

Pedersen, C. 1952

and in the viii chaiptur to the romans
Na thay forbeid na oder thing bot lwiff
(the quhilk is the ewil and fleshlie blynd
lwiff of ald adame) the quhilk ewerie mā
hes to hime selff of the quhilk cūis al sine
Na mā cane keip the cōmādis of god wit
houth lwiff/na man sin nis notht agains
thayme/bot in the ewil luiff quhilk he hes
to hime selff/ quhairfor sicklik as lwiff ful
fillis al the commandis of god swa inor=
dinat luiff quhilk ane mā hes to hime selff
sinnis aganis al the commandis of god
Quhairfor stelis ane man fra causs he de
siris and lwffis ane oder mānis guidis
Quhairfor committis ane man adultrie
for causs he desiris and lwffis ane oder
mannis wiff Quhairfor committis ane
man glutony for causs he lwffis his body
swa ewerie man ma think in hime self
of al the sinnis quhilk he committis ba=
ith aganis god and his nichtbur thane
sal he find that he committis thayme
for the mordinat lwiff quhilk he hes to
hime selff thairfor our lord iesus christ

commandit his diſtiplis as it writine in
the xv chaiptur of S. Jhone i giff zow
command yat euerie ane of zow lwiff oder
as i haiff lwffit zow thairthrow euerie
man ſal knaw yat ze ar my diſciplis gyf eu
erie ane of zow lwffis oder Al chriſſine mā
and voman ſuld prent thir wordis in tha
ir hart for chriſt commandit thayme to
wſz als weil as to the diſtiplis quhilk
weſz preſent witht hime the ſame tyme
and cōmandit euerie ane of wſz to lwiff
oder as our ſelff and god ower al thing

Heir efter folouis quhou

man ſal keip the commanois
of god

To keip the firſt cōmād

quhilk is

Thou ſal haiff na oder

ſtrenge godis

19525
Pederſen, C.

Thou sal lwiff god with ane richt fa-
ith of al thy hart ād honour hime al
tyme ād haiff ane stark faith & hop in hime
in aduersite als weil as in prosperite And
commend the aluterlie in his pouer and
godlie wil and lat hime rewl the and dw
with the efter his plesour quhat ewer that
be witht thy wil or aganis thy wil and
thank and lowe hime thairfor and dreid
hime of lwiff as the guid bairne dois the
fader to this commād pertenis al thyngis
quhilk ar contenit in the halie writ of fa-
ith hop and cherate (or lwiff to god)
quhilk ar heir contenit with few wordis
in this command

To keip the secund

command quhilk is

Thou sal notht tak

the nayme of god

muame

Thow sal honour and lowe and blis
the nayme of god ād cal apone it al
tyme baith in prosperite ād aduersite

And desir noth thy aune gloir na lowine
yat God ma alanerlie be lowit and prisit
of al creatur forquhy he wirkis aī guid in
wz and in al oder creaturs quhairfor the
lowine is his/to this cōmand pertenis al
thing contenit in the halie writ of the lo-
wine and honorine of God and his blis-
sit nayme

To keip the iii cōmand

the quhilk is

Thou sal keip thy

halie day

Thow sal commit and giff the alu
terlie to God āð lat hime rewl the
al tyme in al thy warkis effter
his halie wil and giff ower thy selff and
thy wil and desiris and lat hime dant the
and correk the as the guid bairne dois
the fader this command requiris ane puir
preit yat we suld knaw in our selff yat
we cane noth du na thynk na guid of our

1952.5
Pederſen, C.

ſelff/bot giff God giff it to wſz of his ſpecial grace Thairfor we ſuld aluterlie giff wſz in his power and lat hime rewl wſz efter his halie wil / and lat his nayme be alanerlie honourit and lowit as it is ſaid befor in the iii firſt commandis. To this command pertenis al thing quhilk we ſuld heir of Godis word And al thing quhilk is cõmandit to wſz of guid warkis / and yat we ſuld dant the body onder the ſpreit yat it ſal noth lewe as it deſiris bot efter the wil of God Sua yat al our guid warkis ſal be Godis and noth our aune/that is we ſuld dw thayme to the lowine and honour of God / and noth of our ſelff

To keip the iiii cõmand quhilk is

Thou ſal honour thi Fader and Moder

Thow sal honour thy elders and frendis and al thayme quhilk hes power and rewl of the onder God and thayme quhilk techis and przechis godis word/to this command pertenis al thingis quhilk ar commandit in the halie writ of obedience and subiectione to oders onder God/and quhow we suld obey to thayme quheder thay be ewil or guid efter the command of God in al lesum thingis bid thay wsz dw ony thing quhilk is agane hys cõmand thairto we awe na obedience to thayme na to na oder creatur, as the halie apostlis answert (as it is writtine in v chaiptur of thair dedis) to the rewlers of the tempil and the cheif prestis quhen thay commandit thayme yat thay suld noth przech of the nayme of Jesus Christ

To keip the v cõmand

quhilk is

Thou sal noth sla

19525
Pederson, C.

Thow sal be meik and marciful and haiff pece and ane cheritabil hart to al man(zei to thy inimis) without ony Inui hetrand or ir To this cōmand pertenis al thingis quhilk ar contenit in the halie writ of meiknes pece sufferance and concord et ce

To keip the vi cōmand quhilk is

Thou sal noth cōmit adultrie

Thou sal lewe honestlie without ony kind of lichore / and be cleyne in thocht and honest in wark and word and in taiknis/and be sober in meitis and drinkkis and sleping / and dw al oder thing quhilk cane help the to keip chaistite and clenesz/to this command pertenis al techine of clenesz and chaistite as to fast and pray and wirk and to be noth ydil and to fle al euil occasione quhilk ma drawe ane man thairto/for thair is na

ye vi chaiptur of his first epistil to the Corin. fle fornicatione et ce

To keip the vii cõmand

quhilk is

Thou sal noth steil

Thow sal be pwir spiritualie in thy hart and desir noth na steil noth in ony maner the thing quhilk pertenis to thy nichtbur bot thow sal be weil willand and cheritabil to euerie man/ and giff and len to the pwir of thy gwidis ād mony/to this cõmād pertenis al techine quhilk techis wsz that we suld noth desir ony oder mānis guidis or dissaue or begil thayme or commit ekkir or stop ony man of his profeit

To keip the viii

command qu

hilk is

19525
Pedersen, C.

Thou sal notht beir
fals witnes aganis thy nichtbur

THow sal keip thy twng that thow
dw na man skaith in thy wordis
bot help euerie man with thy guid
word quhair thow cane/and speik guid of
euerie man/and with thy guid word help
to mak pece betwix thayme quhilk ar
inimis/ and excuse thy nichtburs faltis
the best thow cane/be faithful in thy
word and promis/ and speik lawlie and
without fenzeitnes to euerie man to this
command pertenis al techine quhilk cō-
mandis that thow sal noth hurt thy nicht
bur in his fayme and honour or in ony
odet guidis

To keip the ix and x cō-
mand quhilk ar
Thou sal noth desir
thy nichtburs hus or wiff madi-
ne or seruand et ce

Thow sal noth desir wrāguslie ony thing quhilk pertenis to thy nicht-bor bot lewe honestlie in al maner And thow sal mortifi the ewil desiris of thy hart bot this cane noth be perfitlie in this mortal liff quhil we be lowsit of this mortal body thair is na oder thing conte-nit in this forsaid commandis bot quhou thow sal lwiff God and thy nichtbur ād noth thy selff na lwiff noth thy selff better na thy nichtbur for quhy lwiff sekis noth the aune bot the thing quhilk pertenis to God and to thy nichtbur he that hes per-fit lwiff in hime he is humil and redy to serwe euerie man and wil blithlie part bet wix hime and his nichtburs quhat he hes efter his power/heir of euerie man ma leir and onderstand that al dotrine quhilk is neidful to onderstand and to lewe richt thairefter/is contenit in sew wordis in thir x cōmandis of God Quhay fulfillis or dois thayme thay dw sa mony guid warkis as ar neidful to the saluatione of the saul/sua that thay neid noth to pas to halie placis in far landis nocu

Pedersen, C. 1925

to the halie grawe na to tome efter the
papis pardone or to S. Jannis in spāz
traistād thairthrow to dw warkis (quhilk
thay think ar guid) quhilk god hes noth
commandit / God hes hime selff comman
dit the warkis quhilk we suld dw swa
that we neid noder to seik or leir of oder
vane maisteres quhat guid warkis we
suld dw / bot we suld du first and last the
the guid varkis quhilk God hes cōman
dit wz in his y cōmandis giff we wil be
saiff as our saluiour sais in the yiy chaip
tur of S. Matheu / Leiff thow ony of
the cōmandis and guid warkis quhilk
God hes cōmandit the to dw / and dw al
the oder varkis qvhilk ar techit in al the
buikis of the wardel and al oder varkis
quhilk thow cane ymagine or oders cane
writ thay auail the na thing be for God
bot thay bring the erer to condamnatione
for causz thow lichtlis the command of
God and dois oder varkis efter thy au
ne wil and ymaginatione or as men hes
lerit and cōmandit ye to dw / that is lik

as ane maister commandit his seruand to dw ony thing and he passit furtht ād did ane oder thing aganis his command and wes inobedient to hime and lichtlit his command / sua dw thay al quhilk lichtlis the command of god and dois o- der guid warkis as thay think efter thair aune ymaginacione (as dois the mwnk kis and freris in the obseruance of thair tradicions) heir it is manifestlie schauine and techit in thir forsaid .x. commandis quhat euerie man suld dw to god and to his nichtbur and that he sal notht lwiff hime selff bot god and his nicht- bur / swa that euerie man ma cleirlie onderstand and se thairof / that we suld lwiff euerie ane oder and notht our self and thane we sulfil the law as S. paul writis in the viii chaiptur to the romanis / it is notht neidful to leir or com mand man to lwiff hime selff for euerie mā lwffis hime selff mair na he suld dw with richt / quhairfor it is mair neidful to forbeid man to lwiff hime selff and to cō

19525
Pedersen, C.

mand hime to lwiff god ower al thing and his nichtbur as hime selff thairfor he lwffis best quhilk lwffis notht hime selff bot his ntchtburs and he lwffis warst quhilk lwffis hime selff and notht his nichtburs as the cōmand of god requiris heir euerie man ma mark quhow few tha ir is that lwffis richt efter the command and wil of god for that is impossibil yat man of his aune strintht or power cane le we richt in al thingis efter the cōmād and wil of god thairfor sane we cane that per-fitlie marck ād knau of our auue weknes we suld seik and leir quhow we ma keip and fulfil the ꝑ commandis of god this we sal find and leir of the halie chrissine faith as it is contenit in the creid

Off the halie chrissine faith

HEir euerie man sal onderstand that faith in diuidit in iii par tis efter the iii parsons nam in the creid the first part o

the fader the secūd is of the sone the thrid is af the halie spreit thir ar the gretast ād maist special articulis of our faith of the quhilk al the laiff dependis heir cuerie mā sal mark that ane man ma trow ii maner of wais of god First he ma trow as it is said of hime / that thair is ane god siclik as ane man trowis the thing quhilk is said of ane oder as it said that thair is ane twrk and trowis that is trew / of sic faith spekis S. Jamis in his ii chaiptur that the dewillis trowis and trimlis / the secund is that man trowis nothīt alanerlie that thair is ane god (as dois the willis) bot trowis in hime and puttis al his hop and traist in hime and giffis and commēdis hime aluterlie in his power and lattis hime do with hime ād rewl hime efter his haliewil and trowis without ony dout that he wil do weil to hime and haiff cuir of hime and prouid for hime and deliuer hime fra al ewil and trowis this noth of the paip na cardinal na thair legatis na of ony oder moztal-mā quhow grit that e-

19525
Pedersen, C.

wer rwiſz thair power thow ma well
trow that thay haiff vardlie power bot
trow notht thairfor that thay haiff power
ta ſaiff and to giff the ye euerleſtand blis
of hewine

The xii articulis of the

halie chriſſine faith as thay
ar cotent in the creid
quhair thay haiff
thair grund and fund
ment prowine be the
halie writ

Eftir that our lord ieſus chriſt haid
cõmandit his apoſtlis to gang throw
al the vardil to prech his halie vãge
to al creatur (that is to al man veman)
thay gadrit al to gider ãd ſchew quhat
tikil euerie ane of thaime held in the hali
chriſſine faith and declarit al with an
mind quhat euerie ane of thayme ſuld tec
and prech to the pepil quhair thay com
that thair techine and prechine ſuld be co
forme and agreaud to gider and that tha
ſuld prech the richt word of god (the w

gel of iesus chriſt) ower al the vardil wit
ht ane mind and ane ſpreit withouth ony
diuerſite / ſwa thay declarit al with ane
mind of this vii artitulis of our halie
chriſſine faith to tech and prech thayme
to the pepil as we reid thaime now in the
creid and odet thair ſelff or thair ſucce
ſſours wrait thayme in few vordis as
thay ar cõtemt in the ſame creid that weſz
neidful that thay deid ſua that cuerie mã
and vomay ma leir and remember apone
thaime / neuertheles thay quhilk ar lerit
ãd cane reid ãd onderſtãd ſuld ſe ãd reid in
the bibil quhilk is the grũd ãd vol of al god
lie doctrine and hewinlie viſdom neidful
to knaw / of the quhilk thir vii articulis
and al oder doctrine and exhortacione ar
out drawine quhilk ar neidful to our ſal=
uacione / we trow that the bodi and blwid
of our lord Jeſus chriſt is contemt veralie
in the ſacramẽt of the alter onder the forme
of breid and vine and this ſtandis notht in
thir vii articulis / thairfor we may forthir
ſe and reid the halie writ and noth alanr=

19525
Pedersen, C.

lie thir vii artículis / Neuertheles the principal thingis ar contenit in thayme quhilk ar maist neidful to knaw to the saluatione of the saul, sane it is sua yat faith is sa neidful that neyne kane be saiff without it as Christ sais in the last ch. of S. Mark he that trowis noth sal be cõdãnit and S. Paul in the vi ch. to ye Hebr. that it is impossibil that ony mã cane pleis is God without faith ãd Jhone in his iii cha. he yat trowis noth he is now cõdãnit thairfor the dewil our ald innime laubuis nycht and day to draw wz fra the faith ãd fra thir vii artikils thairfor we suld be diligent that we prent thir vii artikils in our hart with ane stedfast faith that we ma manfullie stand aganis al his tẽptatione and sutel craft / our lord Jesus Christ answert with the halie writ aganis his tẽptatione as S. Mathew writis in his iiii cha. quhen he desirit of hime to cõmãd the stenis to be breid / our saluiour answert to hime / it is writtine man liffis not

alanerlie of breid bot of euerie word quhilk
cũis of the mwcht of God / The dewil
set hime apone the pinnakil of the tẽpil ãd
said to hime gyff thow be the sone of God
leip dwne our saluiour ansuert to the de-
wil agane it is writine / Thow sal notht
temp thy lord God the dewil schew to hi
me al ye kĩgdõs of ye wardel ãd said to hi
me I sal giff thir al to the and thow wil
fal dune and adorne (or virschip) me / our
saluiour ansnert hime agane it is vritine
Thow sal adorne thy lord God and wir
schip hime alanerlie thane the dewil passit
fra hime confundit be the halie writ sua
suld we stand and fecht uganis the dewil
with faith and the halie writ quhen he tẽ-
pis ws the / dewil fleis fra the halie writ
the quhilk is the richt verite / forquhy he
is fader and begynner of falset and leyng
quhairfor he ma notht lwiff the euer-
lestand word of verite quhilk is contenit
in the halie writ / he is heid ower
al mirknes quhairfor he fleis the licht
of verite / he is ye begynner of deid

19525
Pedersen, C.

quhairfor he fleis ye word of verite quhilk
is ye euerlestaud lyff as S. Jhone sais
in his vi chaiptur / thairfor al chrysyne
man suld grund and fessyne thir xii arti-
kils of faith throw and abut al sid witht
the halie writ that ye dewil owercum
thayme noght the halie writ is ane swrd to
fecht witht aganis the dewil and his mē-
bers and al the stedfastnes and grwnd of
our faith cumis of the halie writ for quhy
al that it leris and commandis wsz that
is rycht and verite and godis wil, it is al
sua our rycht lycht and way / forquhy it
is of ye halie spreit ād techis vsz al that is
neidful to our saluacione / it confortis vs
in al our aduersite and temptacione ād le-
ris vs to stand aganis al heresie / it gyffis
vs lycht of our ignorance / quhairfor S.
Paul sais in the xv chaiptur to Rom. that
al thyngis quhilk ar writyne thay ar wri-
tine for our instruccione that we suld haif
ane fast hop throw consolacione of the
scriptures / he sais sua in the iii chaiptur
of the secund epistil to Thimo. al the writ

quhilk is inspirit be the halie Gaist is pro
fetabil to tech / to repruw / to correk / to in
forme in rychtwisnes yat ane christine
man ma be without cryme / redy to al
guid warkis / the sekir faith and ye greit
profeit quhilk is in godis word ād doctri
ne is techit in the halie writ / quhilk is
the ald ād new testamēt / thay schaw ws
cleirlie / that men hes noth spokine na writ
ne yaime of thair self bot god hym self hes
spokine thayme be mē ād that yai ar noth
mēnis wordis bot godis / sua spak God to
Moses as it is writtine in the iii ch. of Ey
gāg furth to the kyng Isal be in thy muth
and Isal tech ye quhat thou sal say to
hyme / crist is our techour for he his writ
as it is writtine in the xviii chaip. of S.
Jhone / The fader hes giffine the ha-
lie christine kirk Jesum Christum his so
ne to ane doctor of verite / quhome man
suld heir and trow as S. Matheu writis
in his xvii chaiptur / thair sais the fader
this is my deir sone in quhom I delit heir
hyme In the first artikil of our halie

19525
Pedersen, C.

faith The first word is I trow forquhy
S. Paul sais in the xi chaiptur to the He
breis that it is impossibil that ony man ca
ne pleiss God without faith for he wil
well reward thayme yat sekis hyme we
say noth first in the faith I say or wait
bot we say I trow S. Paul sais in the
same cha. faith is ane fast grwnd of that
quhilk we trow werilie to get and ane
assent of hart to thay thingis quhilk we
se noth na aperis noth thir xii artikils
of faith ar the vnderlie secret thyngis of
God quhilk cane noth be comprehendit
be the visdome of man/bot thay ar aluter
lie seyne with the eyne of faith/the visdome
of mane cane noth onderstand that God
is wordine mane and suffert to de/ and is
wprissine agane fra deid/or that he sal wp
raiss agane al thayme to the euerlestād
lyff quhilk deid in ye richt chrissine faith
Or that Christ is ascendit wp to the he
uine and sittis at the fadeis rycht hand
and that the same Christ the sone of God
is borne of ane cleyme and pwir virgine/
The wisdome of the corss is siclik huyd
and cane noth be seyne with the flesclie ey

me or onderstandit be the visdome of men
forquhy it is ane heuinlie secreit thyng qu
hilk is aluterlie seyne with the eyne of fa
ith/Al the visdome of the vardil knawis
na thyng thair of/.hair for sais S. Paul
in the first chaiptur of the first epistil to
the Cor./We prech Jesu Christ crucifit
sclander to the Jowis and folie to the gen
tils/bot we prech to ye cosyne Jowis and
gentils that Jesus Christ is the visdome
ād the power of God/the gētils thynkkis
that it it is greit folie that god suld de qu=
hilk hes power owr al thyng/yai wist no
th of his godlie secreit that he wald word
mā for our saluation as it wes predestinat
with God or the begynning of the vardil
S. Paul sais in the for allegit chaiptur/
sane vardlie men kēd nocht the visdome of
God be thair visdome thane God plesit
to sayff ye faithfult throw ye folie of God
our lord Jesus christ is maid ane takine a
gainis quhom sal be agane said/ād he sal
be ane fal to mony/and alsua ane wpriss=
ne to mony of ye pepil of Israel as it is w
ritine in ye ii chai. of S. Luc. Christ is

19525
Pedersen, C.

ane steyne apone the quhilk mony sal hurt thayme to thair destructione as it is vriti ne the viii chaiptur of the propheit Jesaie Jesus Christ is al chrissine mannis visdo me the quhilk saiffis ws/and we trow in hyme that he hes maid mendis for our synniz/and thair of we raios/in al our ad uersite al the gentil doctowrs and philoso phors greit visdome and craft culd notht perfitlie confort thayme or sterk thayme in thair aduersite and trowbil God hes al tyme hwyd the richt visdome fra thayme quhilk haldis thayme selff wisz/and scha wis it to thayme that ar simpil and law and desiris it meiklie of hyme as S. Mat vritis in his xi chaiptur / ye Jouis tro- wit to be richtus ād saiff be the law /and throw thair aune guid warkis and strintht bot thay culd noth thair throw be saiff as S. Paul sais in the ix chaiptur to the Romans/Thay lychtlit Jesus Christ ye quhilk is the end of the law/quhay trowis in hyme sal be saiff as Paul vritis in ye x chaiptur to the Romans/Thair is ane

oder rihtusnes quhilk is of God and the Jowis wist noth thair of as Paul writis to ye Romans in the first and in the iii chaiptur this richtusnes is na oder thyng bot to trow that quhilk makis ane sinful mane richtus and saiff as Paul writis to ye Romans in the iiii chaiptur/Is it sua that ony trow in our lord Jesus Christ that he is veralie the sone of God and he hes deliuerit hyme fra the deuil and fra the eternal condampnatione thane that faith quhilk he hes is countit to hyme for richtusnes be for God

Faith is noth ane thing quhilk ane man cane giff to hyme selff quhen he wil bot it is ane greit gyft of God the quhilk renwis the hart and makis ane new mā quhair be for he wes of ald adame in evil desiris and sinful lyff/to trow/that is to stād fast at Godis word quhat he promis is to wyt quhat euer it be that he wil fulfil his promis na mā cane haiff this faith of hime selff bot the spreit of God giffis this licht in the hart ād renwis it inuertlie/ane

19525
Pedersen, C.

ne of the body/ād ye euerleſtād liff bot qu
hen deid cūis yat ye ſaul ād body mā depart
this opinione hes na power na ſtrinth in
it/for quhen he gettis ony aduerſite or per
ſecutione thane it wanisſis and waueris as
ane dreyme/that is noth aneucht that ony
reid the creid or rekin ye articulis cōtenit in
it ȳ or ȳii timis apone ye day ād ſiclik the
pater noſter/bot we ſuld perfitlie onderſtād
it ād prēt it inuertlie in our hartis that we
noth alanerlie rekine ād ſpeik the articulis
cōtenit in it with our mwth bot alſua wit
out hart/that quhair thair cūis ony aduer
ſite or pſecutione thane we ma trow with
the hart ſiclik as we ſpak befor with the
mwcht Thow ſais i trow forgiffine of my
ſinnis/bot quhen the deuil cūis in the time
of deid ād tēpis the to diſpair of forgiffine
of thayme/ Thane thow art reid ād dow
tis ād fallis in diſpair Thairof euerie mā
ma onderſtād that thow ſais this with thy
mwcht and noth with the hart for thow
trowis noth perfitlie that thy ſinis ar for
giffine/ Thow ſais i trow the reſurrectio

thane thow art sa red as baith the saul ād the body suld aluterlie de ād that thair var na mair thairefter of the/se ād cōseder that in thy selff/and thow haid ane richt faith in thy hart of this artikil that thow trowit weralie that thou suld risz wp agane fra deid ād get the euerlesiād lisf thairefter/tha ne thow wald noth dispair na be red for quhy faith is socht and prouine in aduersite as the gold is prouine in the fyr. Thair for thow sal al time pray meiklie to God thy heuinliefader gisf in my hart the richt faithfor thy sone Jesv christ our lordis saik

The i artikil of the faith

I trou in God ffader almichtine maker of heuine and zeird

HEir sal ewerie man onderstand that thair is bot alanerlie ane god bot thair is iii persons the quhilk ar the fader and the sone ād the H. gaist/as the H. writ beris witnes thir iii persōs ar equal in power maiesta-te and in ewer lesting the sone of the fader

wesz send to wsz in the later dais ād tuik
apone hyme our natur to fulfil the writ /
and to redeyme wsz efter the wil of his
fader and maid al thing at the beginniug
with the fader and the halie gaist as it is
writyne in the vi chaiptur of Deute. Heir
Israel thy lord God is ane thou sal iuff
thy God of al thy hart and of al thy saul
and of al thy power the natur of man is
sua blyndit of sine that it cane noth per-
fitlie conprehend or think that thair is
alanerlie ane God/as Cicero disputis/bot
he wist noth of hyme or of his wil or po-
wer/man ma se and reid and speir quhou
mekil ye gentils knew of God of thair au
ne wisdome thay haid mony fals godis
and thair onwisz hartis war blyndit and
thochtis was vanite as Paul writis in
ye first chaiptur to the Roman. For thay
knew na thyng of ye greit visdome of al-
mychtyne God bot thocht it folie as
Paul writis in ye first chaiptur of the fir-
ste epistil to the Corinthians/the lycht and
the ondirstandyng of natur is seik and

walk to onderstand the faith and the wark kis of god thair to ye licht of grace is ne ceſſer to ſtheyne in the mirknes and blynd nes of natur / or ellis it ſal ewer ramane in blyndnes and ingnorance / for the natu ral man cane noth onderſtand the ſecretis of god / he is callit ourfader that is to ewe rie chriſſine man yat hes ye rycht faith ane traiſtful thing forquhy is he is owr fader thanc ar we his barnis and arts as ſanct Paul ſais in the viii chaiptur tho the Ro mās ſwa callit Eſayas hyme fader as it is writtine in lxiii chaiptur lord thow art our fader and redemer and we ar al the wark of thy handis / thairfor we pra al as chriſt hes lerit vſz in the vi chaiptur of S. Mathew our fader thow quhilk is in the hewine thy nayme mot be halowit / god our fader is almychtyne al creaturs ar in his hand ād power and al thig is poſſibil to hyme his power is ower al thyng / he is withoutine ony end / thairfor the pro phetis callit hime ſa oft ane lord ower al lordis and ane rewler owir al powers /

19525
Pederſen, C.

alsua baruch sais in ȳ his iii chaiptur al michtine god lord of Israel It is writine siclik in the xvii chaipt. of genesis I am the almichtine god. Item it is writine in the xv chaiptur of exodi the nayme of god is almichtine And in the xvi chaiptur of Iudith the almichtine lord hes nocht hime and giffne hime in the handis of ane woman Iob sais in his viii chaiptur quhen thow prais the almichtine god giff yow cūis et ce. he sais alsua in his xiii xv xvi xvii xviiii and in his xxvi chaiptur that god is almichtine S. Luc writis in his first chaiptur thair is na thing inpossibil to god/for quhy he is almichtine And S. Ihone sais in the iiii chaiptur of his reuelatione halie halie halie is god almichtine the lord the quhilk wes and is/and is to cum/he sais alsua in the xxi chaiptur of the same the almichtine god is thair tēpil and lanne/hewine and zeird/ as it is writine in the first chaiptur of Genesis god maid heuine and zeird in t he beginning alsua the propheit Esayas speikis me

kil thair of in his xxvii and xlv chaipt.
and the halie writ is ful thair of that
God maid heuine and zeird/ Man cane
noth onderstād this of his aune natur for
causz natur cane noth onderstand ye wn-
derlie warkis quhilk God hes maid of
notht/bot the licht of faith knawis qu-
how al thingis ar maid be God as S.
Paul sais in the xi chaiptur to Hebreis
Now euerie man ma se and onderstand
quhow blind wesz the wisdome of the
gentils quhilk thay haid of thair aune na
tur The gretast onderstanding of thayme
wesz that na thing culd be maid of noth
and yat the wardil wesz without ony be-
ginning And that ye heuine wesz without
ony beginning or ending And that thair
wesz na man at the beginning And at the
last thair suld na man be / And that the
saul haid na operatione or wark to the qu
hilk it haid noth neid of ye body/ ād that
generatione ād deid sud euerlest ād quhat
deit anisz the same culd noth cū agane to

19525
Pedersen, C.

the liff heir euerie man ma se ād onderstād
the falset of natural philosophy for thir for
said thingis and sicluk ar the heest that mā
cane leir of Aristotil the quhilk is callit ma
ister of al philosophoris/quhairfor now ane
simpil man is wiser in the richt ād godlie
philosophy na wes Aristotil cheif and prin
ce of philosophoris Forquhy he knawis
now be richt faith that god maid the war
dil and that Adame wes the first mā and
that his aune body sal ris wp agane apo-
ne the day off dome/and that the body and
saul of man sal be glorifeit and sal newer
peris bot lewe ewer inmortal And that
yair sal be na generacione na corrupcīōe ef
ter dwmis day quhairfor na mā suld tech
thair bairnis the gentil bwikis bot thay
suld first tech thayme the bibil in the quhilk
al bwikis ar contenit/quhilk techis the
richt chrisstine doctrine godis halie word
the euerlestand verite quhilk is requirit
to leir and knaw to the saluacione of the
saul /men leris na oder thing in the gen-
til or natural philosophors bwikis bot ō-

godlie thingis quhilk ar aganis the halie scriptur and our chrissine faith and drawis thayme to heresie and vanite/neuerhe les men ma reid thayme quhen thay knaw first ye richt faith yat thairof yai ma leir latine to tech oders the richt philosophy the quhilk is godis word contentt in the bibil

The secund artikil And in Jesu christ

his sone our onlie lord

GOd the fader hes ane natural sone quhilk is euer with hime without ony beginning or end/the quhilk is abune our ōderstādīg/the fader wesz notht befor the sone thay haiff baith equal euerlesting/the sone wesz sēd furtht quhen the tyme come (forseyne begod) ād wes borne of ane cleyne virgine callit maria he vesz promist lang befor be the Prophetis that he suld cum in the vardil and suffer to be borne/he is the euerlestand godlie visdome

19525
Pedersen, C.

with the quhilk God maid al the vardil
andrasit it wp agane of the fal and sine
of adame/he his the veray Messias and
salutour of man kind of quhome al the
prophetis spak lang befor his cūing The
voman of samaritane said to hime as S.
Jhone writis in his iiii chaiptur I knaw
that Messias sal cū (quhilk is callit Chri-
ist) thane Jesus answert to hir i am he quhilk
spekis with the/and the voman knew hi
me that he wes Christ the salutour of the
vardil S. Peter confessit that he wes the
sone of the liffand God as S. Matheu
writis in his xvi chaiptur he is alsua
the blissit seid of Abrahame quhilk God
promist to hime be quhome al pepil suld
be blissit/he is the seid of voman qu-
hilk God promist suld thring dwne the
heid of the Serpent (that is the power of
the Deuil) we ar in pece with ye fader of
hewine be hime as S. Paul writis in
the secund chaiptur to the Ephesians
and in the v chaiptur to the Romans
Thairfor S. Paul wrait sa oft in his

Epistlis grace and peee of God our Fa-
der and of the lord Jesus Christ et ce
He is our kinge and greit Preist be (qu-
home we haiff ane redy way to God) as
it is writtine in the vi chaiptur to the He-
breis / he is our onlie mediatur betuix
wss and God as S. Paul writis in the
ii chaiptur of his first epistil to Thimo.
He is mediatur of the new testament for
we get forgiffine of our sinnis throw his
blwid as S. Paul writis in the ix cha.
iptur to the Hebreis The blwid of Jesu
Christ quhilk (be the halie spreit) offerit
hime selff to God the fader hes weschine
our conscience et ce / he is our wisdome
our halines our richtusnes and redeptione
as S. Paul writis in the i c. of his first
epi. to the Cori. Na man cane cū to the fa
der bot be hime as it is writtine in ye xiiii
c. of S. Jhone / For he his the richt way
and verite and the euerlestand liff Thair
for (as S. Jhone writis in his iiii ch.)
God lwffit the wardil sua that he gaiff
his onlie sone (to the deid) that al quhilk

Pedersen, C. 19525

trowis in hime sal noth' peris bot thay sal haiff the euerlestand liff he hes giffine his liff for the redemptione of mony as S. Matheu writis in his xxvi chaiptur / Thair cane na man be saiff bot throw faith in hime as S. Paul writis in the xiii chaiptur to the hebreis Jesus christ wes in time past and is now and sal be in time to cum / that is to say faith in hime wes and is and sal be al time neidful to the saluacione / the halie faderis trowit that he suld cum in the vardil and suffer to be borne and redeme thayme / and we trow that he is borne and hes redemit wss with his precious blwid / and that he is altyme with wss / he is callit emanuel that is god with wss / and alsua he is callit Jesus that is salutour for he saifsis wss fra our sinnis he is our king as the propheit zacharias writis in ix c. be hald thay richtus king sal cũ to the he is ane salutour ãd pwir ãd he sal rid apone ane ass / he fulfillit this prophecie quhen he come to Jherusalem ridand apone ane

asz the v day befor he suffert deid S. Paul
writis throw al the epistil to the Hebreis
of his halie preistheid and sacrifis wit-
hout the quhilk we cane noth cū to God
na be saiff The kingis of the vardil ar vn
tit with olie quhilk perisis/ bot our king
Jesus Christ quhais kingdome is notht
of this vardil is vntit be God his fader
with the halie spreit as it is writine in
the lxi chaiptur of the propheit esaie/
The spreit of the lord is apone me for he
hes vntit me and hes send me to prech to
the pwir et ce/ As naue the sone of Josue
wesz chosine to be ane chaptane to the pe-
pil of Israel (quhilk God deliuerit af E-
gyp) to bring thaime to ye land of promis
sione/ sua our lord Jesus Christ is giffine
to wsz be the fader to be our chaptane to
gid wsz out of blindnes and ignorance
of this wardil to the euerlestand kingdo-
me of heuine/ Heir of it is ivritine in the first
chaiptur of S. Matheu he sal saiff his
pepil fra thair sinnis Thairfor he is callit
fa ost our lord and saluiour in the New

Pedersen. C.
19525

Teſtament and ſpecialie in S.Paulis e-
piſtlis ye is the onlie ſone of God of qu-
home al the halie writ techis wſz that he
is our onlie ſaluiour Simeon callit hime
ſaluiour (quhen he reſauit hime in his ar
mis) ſayād o lord lat thy ſeruād pas in pe
ce eſter thy promis faz quhy my eyne his
ſeyne thy ſaluiour (that is to ſay ſēd be the
to our ſalutatione) et ce as S. Luc writis
in his ii chaiptur Bot ye halie writ callis
wſz quhilk trowis in hime the ſonnis of
God as S. Jhone writis in his firſt
chaiptur/ And giff we be the ſonnis of
God throw faith in hime thane we ar al
ſua heritours of God and heritours to gi
der with Chriſt as S.Paul writis in the
viii chaip. to the Romans Our lord Jeſ
Chriſt is the natural ſone of God without
ony beginning or ending as the halie ſc-
riptur beris witnes/ he is ane rich lord in
quhome our hart ma ſuuetlie trow that he
hes power to diliuer and keip wſz fra al
euil

Heir eſter folouis mony

Witnes of the new testament and the ald that our lord Jesus Christ is the sone of God

Anet Jhone sais in his first chaiptur the word wesz in the beginnig/ād this word wesz with God/and this word wesz God this word wesz in the begining with God al thing wesz maid be this word/ Thane he is veray God S. Thomas said to hime as it writtine in the xx chaip. of S. Jhone my lord and my God S. Peter said to hime as it is writtine in xvi of S. Mat. thow art the sone of the liff ād God S. Paul said as it is writtine in ye xx c. of the dedis of the Apostli. that God hes gottine the kirk with his blwid thair he spekis that he is baith God and man/he sais alsua in the ix chaiptur to the Romans Christ is God and blissit ower al thing for euer / he sais alsua in the ii chaiptur to the Philippenses / Feil the same mind in zow quhilk wesz in Christ

19525 Pedersen. C.

Jesu quhilk beand in the schaip of God et ce/ He sais alsua in the ii chaip. of the epistil to the Colosen. Al the fouth of God remanis veralie in hime / he sais alsua in the ii chaiptur of the epistil to Titum We lwik efter ane blissit hop and the glorious cuming of the greit God/ he sais alsua in the first chaiptur of the epistil to Hebreis God (the fader) said to his sone/ God/ thy trowne sal be euer without ony end S. Jhone sais in ye v chaip. of his first epistil quhay ouercumis the vardil bot he that trowis that Jesus is the sone of god: the propheit Dauid sais in the viii Psalme o lord quhat is mā that thow art mindful of hime thow hes crounit hime with gloir and honour that is thow hes maid thy sone lord ower al and hime self said (efter his resurrectione) as S. Matheu writis in his last chap. al the power in hewine ād zeird is giffine to me/ God the fader hes set hime at his richt hand in the heuine as S. Paul writis in the first chaiptur to the Eph. thane he is veralie God for

that fennis noth that ony suld be placit at the richt hand of God the fader / bot giff he war God / forquhy God giffis notht his honour to ony oder as it writtine in the xlii chaip. of the propheit Esaie / and in mony oder placis of the halie schriptur S. Jhone sais in his v chaiptur God the fader wil that men sal honour his sone as hime selff and that is the honour of God to honour hime as the fader / sua God wil yat we sal alanerlie virschip ane god ād giff noth his honour to ony oder creatur / sane the fader gaiff his honour to our lord Jesu christ thane is he vetalie the sone of God S. Paul beris witnes thair of in the first chaiptur to the Roma. sayand he is the sone of Dauid as to the flesch / bot he is declarit the sone of God in power / the halie writ alsua callis our lord Jesus Christ cōmonlie God / and swm time callis hyme oder wis the quhilk prewis that he is wetay God that is noth neidful to writ heir mair thair of that Jesus is the sone of God / bot reid the wāgel of S. Jhone

19525
Pedersen. C.

for the maist part thair of is writine of Jesꝰ Christis godheid and schawis cleir lie that he is God / the arrians / ebonitans and ceritans for yar perwersit wil come in greit blyndnes for yai trowit that Jesus Christ wesz alanerlie man and noth God / bot we chrissine men quhilk trowis richt we ar Godis barnis alanerlie of his greit grace throw faith ād noth of his godlie natur / that al chrissine men ar Godis barnis of his greit grace that yow sal find in ye iiii chaiptur of Paulis epistil to the Galatians and in ye viii to the Romans and in the first to ye Ephisians thair it is cleirlie vritine quhow we ar the barnis of God be his weil be lowit sone Jesꝰ Christ / and ar aris with hyme of the ewerlestād kīgdome of heuine ye richt faith yat we haiff to Jesus Christ makis wsz Godis barnis and worthy to get the euerlestand heritage of heuine as S. Jhone writis in his first chaiptur God hes giffine to sa mony as trowis in his nayme to be the barnis of God an

as S. Paul sais in the viii chaipt. to the Romans giff we be the barnis of God thanear we alsua heritours/zei heritours of God/and heritours with Christ

The iii artikil
The quhilk vesz
consawit of the halie Spreit and borne of Maria virgine

THis is diuidit in ii partis/ the first is that Jesus Christ ves noth consawit of ony man bethe way of natur/ bot he wesz cõsawit of ye halie spreit abwne natur/ye secund part is that Maria our lord Jesus Christis moder wesz ane cleyne virgine without ony corruptione of hir persone/ād yat schw hayd na payne/or trowbil in hir birth as al oder vemē hesz bot schw buir hir

19525
Pedersen. C.

sone with Ioi and blythnes withoutine paine and ramanit/ane cleyne virgine in hir birth / and befor hir birth / and efter without ony corruptione the halie spreit spak lang be for be ye prophetis of the marwolus conceptione/and birth of Jesus Christ the sone of God/and syne the wãgelistis hes thairof writine S. Matheu writis in his first chaiptur/ That ye angel said quhilk is cõsawit in hir is of ye halie spreit/S. Luc sais alsua in his first chaiptur/Quhen the virgine Marta hard the salutatione of the angel/that schw suld be the moder of sa greit ane lord quhilk suld be the sone of the heest God and that his power and kingdome suld lest for ewer thane schw sperit at the angel quhow that suld be for quhy schw knew na man/thane the angel ansuert to hir and said/the halie spreit sal licht in the andye power of al mychtine God sal scheyne apone the/and that halie thyng quhilk sal be borne of the sal be callit the sone of God this birth bwit to be ane singlar cleyne man without

ony ſpot of ſine quhilk throw his clenes
ſuld tak away al the greit and foul ſinis
and the maledictione of Adame and Eue
quhair in al thair offſpring beris thair bar
nis / ſua he vesz the birth of ane cleyne
virgine / without ony ſpot of ſine / or male
ictione of Adame / The halie ſpreit vro
cht this conceptione ſua in ye body of the
cleyne virgine Maria / and maid the cley-
ne body of Jeſu Chriſt of yir cleyne fleſch
ād blwid / hir cleyne virginite wes vnder
lie and in verite preuine be the prophetis
apoſtlis and the vangeliſtis / the halie w
rit prewis that owr lord Jeſus Chriſt ye
frwit of the virgine Maria bwit to be ve
ralie ane weray natural bairne borne in
the wardil as to ye body / he bwit to be
ane cleyne bairne without ony ſyne / abw
ne al mā in the wardil / for he ſuld tramp
dwne / the heid of the ſerpēt / yat is he ſuld
trāp dwne ye deuil or ellis he ſuld haid po
wer ower hime as ower oders quhilk ar
borne in ſine / bot the dewil haid na power
ower hyme as he ſais in the xiiii chaip.

Pedersen. C. 19525

of S. Jhone the prince of this vardil (that is ye dewill) is cū bot he hesz na power aganis me and he hesz na thyng to dw with me/ sua christ bwit to be ane natural bairne and be borne ower natwr abwne al adamis bairnis / of this and mony oder placis of the halie vrit the cleyne virginite of the wirgine maria is prowine / that schw is ane cleyne virgine without ony corruptione of hir parsone or experience of man as the prophetis spak thair of lang befor (be the halie spreit) ād neuertheles the veray moder of the blissit bairne/ god promist to abrahame that richt Messias christ suld cum/and said to hyme al the pepil sal be blissit in thy seid maria come of the seid of abrahame and Dauid / and Christ come and vesz borne of maria and he is that same seid throw the quhilk al the wardil suld be blissit as S. Poul sais in the iii cha. to the galatians thair for maria in verite ves ane cleyne virgine the halie spreit spak in the mwtht of the propheit Esa/as it is vritin

in his vii c. god sal giff zow ane takine behald ane virgine sal consawe and beir ane sone / it is vritine in the hebrew alma / that is ane zowng madine that signifeis ane zowng virgine onfilit with man / swa cal we the virgine Maria the moder of god ane cleyne virgine / and in verite schw is ane cleyne virgine and the Jowis cane notht say aganis that / for it standis sa plane in thair aune hebrew bwikis schw wesz in verite ane cleyn virgine befor hir birth and in hir birth and efter hir birth ewetie man sal that sewerlie trow and he ir notht oders quhilk sais the contrair S. Math. ad S. Luc vritis thair of calland hir ane virgine Esaias sais in his ix cha. thair is bairne borne to wsz and thair is ane bairne giffine to wsz quhais power is apone his schulders his nayme sal be callit wnderlie consal our stark god fader of the wardil to cum prince of pece his impir sal be multipleit et cete S. Luck vritis off the birth of the sone off god in his secūd cha. quhow the virgine maria bwir him me in bethlee the propheit Mich. saw this

19525
Pedersen. C.

befor be the ſpreit of god as he ſais in his v chaiptur ℣ thow bethleem effrata thow art litil amangis ane thowſand of Joure of the ſal cum furtht quhilk ſal be lord ower Iſrael et ce

The iiii artikil

He lufert onder

poncio pilat to be crucifeit
to de and to
be zeirdit

IT wesz the wil of the fader that his onlie ſone Jeſus chriſt ſuld de for our ſinnis apone ane cors as to his manheid as ℣. Johne writis in his iii chaiptur that god lwi ffit the wardil ſua / that he gaiff his onlie ſone (to the deid) that al quhilk trowis in hime ſal notht peris / bot thay ſal haiff the euerleſtand liff and ℣. Paul ſais in the viii cahiptur to the romans he ſparit

notht his aune sone bot gaiff hime for his
al Jesus christ alsua offert himself to the
deid for our saik and fulfillit the wil of ye
fader as he said in the viiii chaipt. of S.
Jhone I dw as my fader hes giffne to
me command et ce and S. Paul writis of
his obedience to the fader (to sufer deid for
our sinnis) in the ii chaiptur of the epistil
to the philipēses, our saluior Jesus christ
schew mony timis befor (or he suffert de-
id) to his disciplis off his halie passione
as it writtine in the xx chaip. of S. Luc
and in the xvi chaip. of S. Mathæu and
in the xiii chat. of S. Jhone āð in mony
oder placis of ye new testamēt the quhilk
war lāg to rehers heir The prophetis spe
kis alsua of our lord Jesus christ quhow
he suld suffer ane cruel deid āð be scornit āð
crounit with ane croune of thorne and be
claischit apone his chekis and thay suld
cast cauels apone his kot and giff to
hime vinakir and gal to drink and put
hime to deid apone ane cors witht wikkit
companie et ce.

19525
Pedersen. C.

Vitnes of the ald testament of our lord Jesus chrst is halie passi one

Thair is mony vitnes of our lordis passione in the ald testamēt the quhilk schew yat he suld de to deliuer wsz fra the deuil and the euerlestand deid and payne/his deid and passione wesz opinlie reuelit lang befor or he twik our manheid as it is writine in the ii x xi xii lxvi xviii xxiii xxi xxiii chaiptur of the propheit esaie and in the iii and in the iiii chaiptur of Trenōꝝ and in the v chaip. of Baruch and in the xvii cha. of Ezechiel and in the vi and xiii chaiptur of ose and in the ii chaiptur of Johel and in the viii chaiptur of amos and in the ii chaiptur of Jonas and in the ii and v chaiptur of Micheas and in the ii chaiptur of abacuk and in the ii chaiptur of Aggei ād in the

ix xii xii xiii and xiiii chaiptur of Zacharie alsua Dauid vritis of his blissit passione in the xii xxxviii xli lv lxix Psalme and siclik in mony oder Psalmis Thay quhilk redis in the bibil ma haiff heir certane placis quhair thay ma find of our lord Jesꝰ christis passione/ād it is specialie writine of the frwit of profeit quhilk we haiff thairof in the liii chaiptur of the propheit esaie

Vitnes of the neu testament of the same halie passione

Thair of we ma reid the wangelistis and the laiff of the apostlis writingis S. mathew writis of his passi

Pedersen. C.
19525

one in his xxvi ād xxvii chaip S. Marc in his xiiii and xv chaip. S. Luc in xvii and xviii chaip. S Jhone in his xviii ād xix chaip. thair cuetie may ma se of thair writingis that the Propheceis of his pas sione ar veralie fulfillit ād quhow the wā gelistis folouis the propheceis in cuetie place/thair of we ma reid in ye dedis of ye apostlis in the first ii iii iiii v vii viii xvii xvi and xxvi chaip. Alsua thay beir wit nes thairof in thair epistlis S. Paul wri tis in the v chaip. of the epistil to the ro mane we war inimis with god bot now we ar reconsalit be the deid of his sone/al sua he sais in the iiii and v vi and viii ch aip. of the same epistil that Christ deit for our sinis/ he writis alsua in the vi ād viii chaip. of the first epistil to the corin thiane of our lordis blissit deid and passio ne/ and in the iiii v/and viii chaiptur of the secund epistill to the corinthiane/and in the first ii iii iiii and vi chaip. to the galathiāis and in the first ii and v chaipt to the ephesiane/and in the ii and iii chaip.

to the Ephesians/and in the ii and iii cha
iptur to the Philipenses/quhow the sone
of God humilit hime of his hie maieste
and come in the vard til and suffert deid a
pone ane coꝛs foꝛ our sinis ād in ye first ii
and iii chaiptur to the Colossen. and in
the first ii iii and v chaiptur / of the first
epistil to the Tessalonicenses/and in the
i and ii chaiptur of the first epistil to Thi
motheum/and in the i and ii chaiptur of
the secund epistil to the same/and in the ii
chaiptur to Titum and in the i ii v vi ix
x and xiii chaiptur to ye Hebreis/S. Pe
ter writis alsua of our loꝛdis passione / in
the i ii iii and iiii chaiptur of his first e-
epistil/S. Jhone alsua writis thairof in
ye ii iii and iiii chaiptur of his first epistil
Of our loꝛdis zeirding it is writtine in the
iii chaiptur of Trenoꝛum / Dauid alsua
spekis thair of in the iii iiii and xv Psal-
me/ My fiesch sal rest in hop and Esaias
writis thair of in his xi chaiptur/ Wꝛ reid
alsua of our loꝛdis zeirding in the new tes
tament in the xxviii chaiptur of S. Mat.

19525
Pederson. C.

and in the xv chaiptur of S. Marc/ and ih ye xxiii chaiptur of S. Luc/ and in ye xix chaiptur of S. Jhone/ Ve find alsua in the same sorsaid chaipturs the ontellibil profeit and frwit of his deid and passiõe

The v artikil
He descendit to the hel
and raisz fra deid the thrid day

OVr lord Jesus Christ is our saluiour for he hesz owercũ al that vesz agane our saluatione/ the quhilk ar sine/ deid/ hel/ and the dewil/ throw quhais inwi deid com in the vardil for he inwiit that man vesz maid to the euerlestãd blis quhilk he haid tint/ Thairfor he tempit Adam and Eua to brak the cõmand of God that thay ãd al yat come of thayme suld be eternalie cõdamnit Our lord Jesus passit dwne to the hel to distroy the power and falset of the dewil aganis man/ and he raisz wp agane fra deid to giff al that trowis in

hyme the euerlestand liff / and that we
suld lewe chrissinlie in ane new liff / as S.
Paul vritis to the Romans in the vi ch.
Dauid spekis to the fader / of Christ in
the xv Psalme / Lat noth my saul rama
ne in hel / heir euerie mā ma mark yat our
lord passit dū to the hel / he passit dune to
the hel veralie as to the saul and power /
and supposz that we cane noth of our selff
onderstand quhow our lord Jesus Christ
passit dune to the hel / neuertheles we trow
sewerlie the wordis quhilk Dauid spak be
the halie spreit / quhen our lord haid cōmē
dit his saul in his faders handis apone
the cors / thay vindit his halie body /
and sine laid it in the grawe / bot his saul
passit dune to the hel ād diliuerit the halie
saulis quhilk ramanit thair in presone on
to his cūing / our lord Jesus Christ vesz
sa meik gracious ād marciful to vsz puir
sinful creaturs that he wald ouercum
and distroy with his halie deid and
passione / al ewil aganis vsz and de
liuer vsz fra the power of the dewil the

19525
Pedersen. C.

payne of hel/and ye euerlestand deid / yat
ve suld dreid na thyng /and we lewe efter
his commandthe resurrectione of our lord
Jesv is ane greit artikil in our halie faith
and hes strinthit al the marthers ād halie
men quhilk suffert deid and payne and per
secutione heir in the vardil/ sua that thay
carit noth thairfor bot trowit suuerlie that
thay suld risz wp agane fra deid to the e-
uerlestand liff in heuine without ony end
The resurrectione of Jesus Christ fra
deid is the gretast hop and blithtnes of al
christine mā and voman as S.Paul sais
in the iiii chaiptur to the Romans he wes
sz giffine for our sinnis/ ād he is wprisfine
for our richtusnes/our sinnis wesz the cau
sz of Christis deid as it is writine in the
liii chaiptur of the prophett Esaie/his w-
prisfine is our richtusnes (that is to say)
our saluatione/sua that na man cane be
saiff be ony oder vay bot throw faith in
his resurrectione / he that trowis that
Christ is wprisfine he trowis that Christ
ringis/to trow yat he ringis yat is to

trow that he hes owercum al thing and al thing is subiect to hime / Thairfor he that trowis yat Christ is wprissine he rin gis with Christ/that is al thingis ar sub iect to hime he ouercūis throw Christ the flesch the vardil and the deuil / This is ane singlar cōsolatione to al chrissine man and voman in the tyme of deid for as S. Paul sais in the xv chaiptur of the first epistil to the Corinthians/Deid is swolit throw wictore et ce. He sais alsua in the same chaip/Siclik as we de al throw A- dāe we sal be al quiknit throw christ alsua in the viii chaiptur to the Romans giff his spreit quhilk rasit Jesus Christ fra de id ramanis in zow he quhilk rasit hime wp sal quikkine zour mortal bodis for his spretis saik quhilk ramanis in zou the qu- hilk spreit Christ purchest to wsz in his victorious and glorious resurrectione the quhilk strinthis wsz in our faith/and put tis al dredour away owt of our hartis qu hilk we haid of deid/and alsua giffis to wsz greit blithtnes /quhat cane be mair

19525
Pedersen. C.

blithtar to vſz na that Chriſt is vpriſſine to the euerleſtand gloir: He deit aniſz for our ſinnis/he ſal newer de agane/deid ſal haiff na mair power ower hime as San. Paul writis in the vi chaipt. to the Romãs/We ar his mẽbers ãd he is our heid as he writis in the firſt chaiptur to Eph. The members ſal cum to the ſame thing quhilk the heid is cum to/That is greit blithnes to our hartis/Quhair for Sanct. Paul ſais in the iiii chaiptur of the firſt epiſtel to the Theſſalonicenſes/Giff we trow that Jeſus deit and is riſſine agane ſua God ſal raiſz thayme quhilk ſlepis throw Jeſus chriſt/thir ar traiſtful wordis for al chriſſine man/and this is the ſoume of the wangel that our lord Jeſus chriſt godis ſone is giffine to vſz (be the fader) and he and al his is owris/we haiff ſine and deid in vſz/bot he is wp riſſine and hes the euerleſtãd liff to giff vſz Trowis thow in hime thane his paſſione and deid and reſurrectione and al his is thyne and al that he did is for the/and noth for

hime selff/ God hes giffine his sone to vs quhow cane it be bot he hes giffine to vs al thing with hime: as S. Paul writis in the viii chaiptur to ye Romās quhat hes Jesus Christ dune in his resurrectione: veralie ane greit thing he hes distroyit sine and rasit wp richtusnes/ and saluatione/ he hes distroyit deid and giffine to vs the euerlestād liff/ he hes owercum hel ād giffine to vs the euerlestand Joy Thair for the halie kirk (quhilk is the congregatione of christine pepil) singis Christ is risine wp fra deid/ et ce

Vitnes of the ald testament of his glorious resurrectione

THe resurrectione of our lord Jesus Christ wes figurit in ye ald testamēt be Jonas the prophcit as it is writine in his ii c. He lay iii dais ād iii nichtis in the weyme of ane quhall and come liff and furtht agane

19525
Pedersen, C.

The ſcribis and phareſians deſirit to ſe miraculis of lord Jeſu Chriſt as S. Ma thew writis in his xii chaiptur he anſuert to thayme this vikkit generatione deſiris miraculis bot thair ſal na mirakil be giſſi ne to thayme bot the mirakil of Jonas ye prophcit ſiclik as he weſz iii dais and iii nichtis in the weyme of ane quhail / ſua ſal the ſone af man be iii dais and iii nich tis in the hart of the zeird (that weſz in ye ſtene grawe) Our lord ſpak hime ſelff al ſua of his reſurrectione in the ii chaipt. of S. Jhone ſayand brak dune this tempil and I ſal big it wp agane in iii dais / he menit of the tempil of his body quhilk he raſit wp the thrid day efter the Jowis pat hime to deid The prophcit Oſeas ſpe kis heirof in his ii chaiptur and Dauid in the iii and iiii Pſalme I haiff ſlepit and am fulfillit of ſopir / and I am riſſine wp agane he ſpak this of Chriſt he ſais al ſua in the xv Pſalme lat noth my ſaul tarna ne in the hel / thow ſal noth ſuffer thy ha ile mā to ſe corruptione / with this Dauid

prewis cleirlie our lordis resurrexione for christ is oft timis callit godis halie may in the scriptur and quhair he sais thou sal notht suffer (or giff) that is tak me sone fra deid / Item lat notht thy halie may sufer corruptiõe that is restoir me sune agane to my corporal liff / for I sal risz wp agane with my same body / reid the bibil and thow sal find mony vitnes of his resurrexione

Vitnes of ye neu testament of our lord Jesus christis resurrexione

Sanct mathew sais in his xx c. he sal risz wp agane the thrid day thir ar godis aune wordis quhairfor thay ar trew and cane desawe na may / S. marc vritis of his resurrexione in his xvi chaiptur S. Luc in his xxiiii chaiptur sanct matheu in his xxviii chaiptur sanct Jhone in his xx and xxi chaiptur Alsua it is vritine tha

19525
Pedersen, C.

ir of in the dedis of the apostlis in the ii iii iiii v x xiii xvii xxiiii and xxvi ca. And in the vi and xv chaipt. of the first epistil to the Corinthians / and in the v and xiii chaiptur of the secund epistil to the Corinthians / And in the first iii iiii and v chaipt. to the galathians And to the ephesians in the secund and iiii ca. And to the Philipēses in the ii and iii c. And in the first ii and iii chaiptur to the colocenses And in the iiii chaipt. of the first epistil to the thessolonicenses / and in the first ii and iii chaiptur of the secund epistil to the Thessolonicēses / And in the first and iii chaiptur of the first epistil to themothe And in the first and ii chaipt. of the secund epistil to timothe and in the ii chaiptur to titum / And in the first ii iii vi vii ix x xiii chaiptur to the hebreis And S. Peter in the first chaiptur of his first epistil

The vii artikil

He ascendit to the

heuine and sittis at almichtine god the fa ders richt hand

OVr lord Jesus christ ascendit vp to the heuine notht sua that the same son of god quhilk is the euerlestand word of the fader wes notht befor in heuine for this word the sone of god wes and is altime with the fader in power and maiestate in euerie place/bot efter our maner of spekine/we say he ascēdit vp to the heuine for his body wes noth that/his godheid and manheid ar swa Junit to gider yat thay cane noth be seuert/thair for we wse siclik wordis and sais yat he sittis at the faders richt hand/that is the fader hes maid him king and lord ower

al thing quhilk pertenis to hime in heuine and zeird and in hel / thairfor he is micht ty and hes power (to help al that trowis in hime) in al neid and aduersite and in the tyme of deyd

Vitnes off the ald testa-ment that our lord Jesus christ ascendit to the heuine

Dauid vritis thair of in the lxvii psalme sayand he is passit vp to the heicht and led the preso ners with hime ād gaiff giftis to men / Our lord Jesus christ passit vp to the hewine with his glorious body of his aune godlie power ād rasawit of the fathir honowr and sēd the halie spreit to his apostlis the quhilk gaif to thayme ye gift to speik with al twngis and pat in thaime the lwiff of god And maid thaime abil to prech the wangel throw al the wardil without ony dredour and to twr-

ne mony to the halie chriſtine faith/ the de-
wil befor haid al the vardil in his power
for adamis ſine / he haid drawine al his
offpring ſutellie fra thair richt lord and
haid brocht thayme onder his kingdome /
that is in ſine mirknes and to the euerle-
ſtand Deid and condemnatione/ bot thair
come ane ſtarker na the dewil as S. Luc
writis in his xi chaiptur this is the ſtark
lion of Juda Jeſus Chriſt the quhilk
owercū ſine deid and the hel and diſtroyit
the kingdome of the dewil and the portis
of hel/ād as ane ſtark kig ſpulzeit the de
wil of his kingdōe/ād twik that ſpulze to
hime ſelff throw power of his halie paſſio
ne and brocht furth this ſpulze quhilk
weſz the halie ſaulis/ and brocht thayme
to his kingdome/quhilk is the euerleſtād
liff/ he is ane rich lord ower al creatur ſua
that al quhilk trowis in hime thay ſal
be fre of ſine Deid and hel and of al po-
wer of ye dewil Dauid writis thair of in
ye xvii xviii xlvi xlvii cix cx Pſalme

Witnes of the neu

19525
Pedersen, C.

of the wp passing of our lord Jesus Christ to the heuine

Sanct Mathew writis thair of in his xxvi chaipt. ze sal se the sone of man sit at the richt haud of god in power and maiestate quhilk ar chrystis aune wordis Alsua he sais in his xxii chaiptur he sittis ar the richt hand of god S. Luc writis in his xxiiii cha./ quhen he haid blissit thayme he wes borne wp in the heuine/and S. Jhone in his xvi chaipt. writis thir wordis quhilk chryst spak to his distiplis i pas to my fathir/ye manet of his wppassing is writine in ye i c.of ye dedis of ye apostlis ād S. Pet in the v c. of the same said to ye rewlers of the tem pil and the cheif prestis god hes rasit wp Jesum Chryistum fra deid quhom ze sleu and hangit apone ane cors and hes ex altit hime and maid hime ane prince and ane saluiour and giffine hime power to

forgiff the pepil of Israel thair sinnis
sanct Paul writis in the viii chaiptur to
the romans Christ sittis at the richt hand
of the fathir and prais for vs / he writis
alswa in the first chaiptur to the ephesiās
god hes rasit vp Jesum christū of deid
and hes set hime at his richt hand in the
heuine ower al kingdome and power ād
hes giffine hime pouer ād lordschip ower
al thing quhilk is or cane be namit notht
alanerlie in this vardil / bot alsua in the
vardil to cum And hes subiect al thing
onder his feit and hes maid hime heid
ower al thing to the halie kirk quhilk is
his body and he fulfillis al thing in al
creaturs / he writis in the iiii chaiptour
to the ephesiās he is passit vp to heicht
and twilk the persones with hime And
hes gifine giftis to men / quhilk vordis ar
c3tenit in the lxvii psalme quhat is that
he passit vp / bot that he first passit dwme
to ye law partis of the zeird / he quhilk
passit dwne he is the same quhilk passit
vp abwne to the heuine and rewlis and

19525
Pederson, C.

gwuernis al thing S. Paul writis in the
ii chaiptur to the philipenſes he is ſet
in greit power and henes And in the iii c.
to ye Coloſēſes and in the i iiii vii ȳ ād
ȳ chaiptur to the hebre. ewerie man ſuld
perfitlie marck thir ii articulis of our lor-
dis reſurrexione / and vp paſſing to the
heuine / for thay ar the principal in our faith
and giffis vſz greit confort / for to trow
that our lord rais vp fra deid and paſſit
vp to the heuine ād ſittis at the richt hād
of the fathir that is na oder bot to trow
that our lord Jeſus Chriſt hes owercum
the euerleſtād deid and paine and condā-
nacione with his deid and paſſione and
hes taine the greit ir of god apone hime
quhilk he haid to vſz for our ſine / ād heſz
maid pece betwix ws and his hewinlie
fathir as ſanct Paul writis the v chaipt.
to the romans and in in the ii to the ephe
ſians and he hes giffine his halines to
vſz / that deid ſal haiff na power ower
his menbers quhilk ar chriſſine men / and
ſwa we haiff greit frwit and profeit off

his glorious resurrectione quhilk is remis
sione of al our sinnis/as S. Paul writis
in the iiii chaiptur to the Romans/ That
he sittis at the richt hand of the fathir that
is to say he is equal in power with the
fathir as ane king/in his kingdome/as S
Jhone sais in his xvi chaiptur And S.
Matheu in his xxviii chaiptur Al the po
wer in heuine and zeird is giffine to hime
S. Paul writis in the first chaiptur to the
Ephesians/God hes subiect al thing on/
der his feit/he is now ane mediatur and
forspeker to God the fader for our sinnis
S. Jhone writis in the secund chaiptur /
of his first epistil/We haiff ane aduocat be
for the fader/ richtus Jesus Christ and
he is help for our sinnis/and noth alaner
lie for our sinis bot for al the sinnis of the
vardil thairfor S. Paul sais in the iiii
chaiptur to Hebreis/we haiff ane bischoip
the quhilk cane haif pete af our infirmite
is/he wes prouine in al thigis in simlitud
bot without sine thairfor lat vs with traist
pas to his gratious troune and find mar-

19525
Pedersen, C.

cie and find grace in neidful tyme

The vii artikil

He is to cum agane to iuge quyk and de id

This ſal be apone the laſt day of dume/quhilk ſal be ane blith day for al richt chriſtine men as our ſaluiour ſais hime ſelff And S. Luc vritis in his xxi chaiptur/Quhen he haid ſchauine to his diſciplis the taiknis quhilk ſal cum be for the day of dwme / he ſaid to thayme quhen thir taiknis ſal cum lift wp zour heidis for zour redemptione is at the hād/ heir our lord ſpekis of thayme quhilk ar richt chriſtine / that thay ſuld be blith a

pone that later day for thane our ewil sinful liff sal haiff ane end / And Christ our lord sal be honourit of al his mēbers quhilk ar chrisſyne men / quhay is that man quhilk wil noth be blith of his redēptione fra the euerleſtand deid and condemnation thay quhilk ar illuminat in ye richt faith onderſtandis ye miſerite of this vane var dil and the greit offenſione quhilk we dw daylie aganis God in our ſinful liff in ſinful thochtis and fowl deſiris and ewil dedis / Thay ar blitht with al thair hart to pas of this ſinful liff to the euerleſtand blithnes and ſaluatione Thay ar blitht in thair hart quhen the our of deid cūis / bot ewil and onfaithful men quhilk trowis noth in God quhilk S. Paul in ye ix chaptur to ye Romans callis ye weſchels of ir apone quhō God ſal ſchaw his ſcherp Juſtice / Thay deſir to lewe lāg heir in this vardil ād yat this temporal vardil var euerleſtande thay cuir noth ſupos God haiff the hewine alen /

19525
Pedersen, C.

ſua that thay mycht lewe heir ſa lang as thay vald/ O quhow terribil our lordis face ſal be to thayme apone that later day quhen he ſal cum with al his angels and ſanctis in his maieſtate as S. Matheu vritis in his xxv chaiptur/ and ſal ſchaw be greit power honour and maieſtate be-for al men and angels and the dewil that he is our lord God and maker/ his firſt cūing heir in this vardil weſz lichtlit in the ſeicht of men/ bot apone dumis day ye fathir ſal giff hime power to punis al his inimis with terribil ſentēce and euerleſtād condamnatione as S. Matheu vritis in this foſaid chaiptur/ bot al guid members quhilk ar richt chriſtine men thay ſal be ſaiff fra al paine and cōdāmatione and ſal haiff the euerleſtand blithtines without end in the kingdome of heuine/ our lord Ieſus Chriſt ſal rid na mair heir in this vardil as ane puir man apone ane aſz na ſal na mair ſufer neid na aduerſite/ bot he ſal haiff al honour ād power without eny end/ and that ſal be the day of ir ād mirk

nes and euerlestand condamnatione to al onfaithful men he sal cum and dume thay me quhilk thane sal be liffand and al quhilk deit befor/Cipriamus menit that ye quyk suld be the saulis And ye deid ye bodis bot sane S. Paul sais in ye iiii chaipt. of the first epistil to ye Tessalonicenses/ That the guid men quhilk sal lewe ād ramane to the later day of dume thay sal thane meit our lord in the air with thayme quhilk deit befor quhilk thane sal be rasit wp agane/and sine thay sal euermair ramane with our lord/veralie thane we matrow/that part sal be taine wp liffand apone dumis day/as S. Jerome sais alsua that thay quhilk ar deid in our lord Jesu Christ/Thay sal first ris wp and ye sanctis quhilk sal thane be fund liffand sal be tayne wp with the first S. Augustine vritis in the xviiii chaiptur of his buik quhilk is callit the cite of God/That S. Paul menit of thayme quhilk sal be fwnd liffand apone ye last Day of dume suppois he nanit hime selff and thayme

19525
Pedersen, C.

quhilk war liffand thane/ he menit alsua that thay quhilk sal be tayne thane liffād wp in the air to meit our lord apone dwmis day/ thay suld alsua de in that same time/ quhen thay sal be tayne wp and tisz wp agane fra deid with ye laiff as Augustine sais alsua in ye vi and vii chaiptur of ane bwik callit ye doctrine of ye halie kirk/ quhow yat sal be it is notht neidsul to vsz to wit/ thairfor we wil cōmit yat to God and lat hime dispone that aluterlie efter his bliſſit wil

Yitnes of the halie writ
of this forsaid artikil

The prophcit Malachias writis of our lord Jesus Chrisstis cūung apone the later day (and of ye dwine) in his iii chaiptur / Daniel writis in his vii chaiptur That our lord sal cum to dume apone the later day And writis alsua of his power and kingdome/ And quhow his power and lordschip sal be ewer

leſtand as S. Luc writis alſua in his firſt chaiptur And Micheas in his iiii chaiptur S. Matheu in his xxiiii chaiptur writis of our lordis ſecund cūing quhilk is to dwmis day that ſiclik as fyr flacht paſſis owt of ye eſt and ſchenis to ye weſt ſua al ye cūinge of the ſone of mā be/thane al the generacions apone ye zeird ſal greit and murne And thay ſal ſe the ſone of man cūmand apone ane clowd of the heuine/with greit power and maieſtate and he ſal ſend furth his angel with ane trwmpet and ſal gader to gider al his choſine barnis fra ye eſt to the weſt fra the ſuthȝt to ye northȝt/fra ane end of ye heuine to ye oder thairof S. Marc writis in his xiii chai. And S. Luc in his xxi chaipt. And S. Matheu in his xxv and xxvi chaiptur and S. Paul in ye iii chaiptur of the firſt epiſtil to the Theſſalonicenſes āð in the ye ii ch.of ii epiſtil to ye ſame And in the iiii chaiptur of the firſt epiſtil to the Corinthians/And in the iii chaiptur of the ſecund epiſtil to Thim.

19525
Pederſen, C.

he sais I beir witnes befoir God and our lord Jesy Christ quhilk sal cum to dwme quik and deid/He sais alsua in the xiiii chaiptur to the Romans/We sal al cōpeir befoir the seit of our lord Jesus Christ/as it is writtine in ye xlvi chaiptur of the prophett Esaie Thair our lord sais sa veralie as iam liffand/thane al kne sal bow befoir me/And al twngis sal knaw and vit that I am God S. Paul sais in the v chap. of the secund epistil to ye Corinthians/We sal al compeir be foir our lord Jesy Christ seit/That euerie ane ma haiff the reuard of the body efter thair vaikis keir in the vardil quhider thay be guid or euil/Alsua S. Peter sais in ye iiii chaiptur of his i epistil Thay sal al mak count to God quhilk is redy to dume quyk ād deid/He sais alsua in the xi chaiptur of ye dedis of the dedis apostlis/our lord Jesus hes cōmāditt vs to preich ād beir witnes to the pepil that God hes maid hime iuge/ of quyk and deid

The viii artikil

I trou in the
halie spreit

HEir thow sais / that thow trowis in the halie spreit / thair with grantis thow that the halie spreit is god / for to trow in ony thig that is to set thy hop ād traist in it And that is ane honowr the quhilk partenis alanerlie to god / the halie spreit is the thrid parsone in the euerlesiād godheid the quhilk procedis of the fader ād of the sone the quhilk excedis our onderstanding / sanct Mathew writis in his xxviii chaiptur that our lord Jesus christ said to his apostilis pasz furtht and baptisz in the nayme of the fader / and of the sone / and of the halie spreit / heir the godheid of the halie spreit is veralie prouine Sane our lord commandit thayme to baptisz in the nayme of the halie spreit thane I ma veralie trow and put my hop in hime / sal I trow in and pwt my hop in hime veralie he may be god for neyn sal

19525
Pederssen, C.

trou or pwt thair hop in neyne bot in god alene And S. Jhone sais in the v chaip. of his first epistil thair is iii thigis quhilk beris witnes in the hewine the fader/ the sone/and the halie spreit and thir iii ar ane thing It is writtine in the first chaiptur of genesis / The spreit of the lord (quhilk is the halie spreit) wes boyne apone the water / thair moyses sais that the halie spreit maid the vardil with the fader and the sone Dauid sais in the xxxiii psalme the heuine is maid with godis word and al the power thair of is maid with the spreit of his mwth /that is the heuine ād al thingis thairin ar maid with the halie spreit This prewis cleirlie that he is god sane he is maker of sic creatures dauid sais alsua / in the cxxxviii psalme / quhair sal I pas fra thy spreit and quhair sal I fle fra thy face/heir dauid schawis that the halie spreit is in ewerie place / that pertenis to god and to na oder creatur /he sais alsua pas I vp to the heuine / thow art thair / pas I dune to the hel thow art

thair / paſz I to the ferreſt partis of the ſe thow art thair / ſanct Matheu writis in his iii chaiptour / that ſanct Jhone the baptiſt ſaid I ſaw the ſpreit of god cum fra the heuine / apone Jeſus Chriſt as ane dw / ſanct Luc writis in his firſt cha. that the angel ſaid to the virgine maria ye halie ſpreit ſal licht in the / ſanct Jhone writis in his xiiii chaipt. that our lord ſaid I ſal pra my fa thir and he ſal giff zow ane oder conforter quhilk is the ſpre it of verite and he ſal ramane with zow for ewer / for this conforter quhilk is te halie ſpreit quhom the fader ſal ſend zow in my nayme he ſal leir zow al thing et ce. / ſanct Jhone ſais in his xvi chaiptur that Chriſt ſaid to his diſciplis paſz I notht fra zow thane the conforter (quh ilk is the halie ſpreit) ſal notht cum to zow bot paſz i / t ſal ſend him to zow it is writtne in the x chaiptur of the dedis of the apoſtlis quhen Peter beſz ſpe kand the halie ſpreit lichtit apone al thay me quhilk hard the word / ce ce. And it

19525
Pedersen, C.

is alsua writine in the viii chaiptur of the
same thay prait for thayme that thay my
cht resaue the halie spreit sanct Paul wri
tis in the v chaiptur to the romans the
lwiff of god is pwrit in our hartis be
the halie spreit quhilk is giffine to wsz ād
in the viii ād ye chaiptour of the he same
he writis of the halie spreit And in ye last
chaiptur of his secund epistil to the cori-
thians he sais the grace of our lord Jesu
christ and the lwiff of god and the cōpa-
ny of the halie spreit be witht zow all amē
we suld honour and wirschip al time the
deipnes of godis maiestē And desir notht
to wit or seik quhow thair is thre parso-
ns in ane veray godheid for na mannis
wit cane that perfitlie think or onderstād
Thair for it is byddyne vs that we suld
that alanerlie trow/and seik notht quhow
that can be/for salomon sais in the xxv
chaiptur of prouerbiorum quhilk sekis the
maiestate of god sal be opressit dune fra his
gloir god hes maid and ordinit al thingis
for vsz /our lord Jesus Christ hes seruit

with his precious blwid that we sal be saiff/the halie spreit virkis the effect of his precious deid to mak vs richt ād saiff thair throw for that is his vark to virk our lord Jesus Christis faith in our hertie/sal ony man cum to god the fader: he may cū throw faith in Jesus Christis deid/the halie spreit may virk this befor in his hart and god the fathir and the sone may drawe hime thairto / be the grace ād virkine of the halie spreit or ellis he is spiritualie deid/ the halie spreit is the licht with the quhilk god the fader lichtnis ād saiffis vs al throw Jesus Christ

The ix artikil
I trou that thair is ane
halie christine kirk and ane communione of sanctis

Thir ii pwintis ar baith bot ane thing for al the christine kirk is na oder thing bot al christine men and

19525
Pedersen, C.

congregacione of ſanctis quhilk ar apone the zeird quhat: ever thay be in the vardil / the halie kirk is nocht bwnd to be in ony ſpecial place in the vardil bot it is ane congregacione ower al the vardil in ane faith in ane hop in the lwiff of the halie ſpreit the quhilk hes gadrit it to gider ower al the vardil with the word of god (quhilk is the vangel) and gwernis it and is dalie ekit and new borne with it and liffis thairof for it is the fuid of the ſaul / the criſtine kirk is the ſpouſs of god. ſanct Paul ſais in the v c. to the Ephesaians our lord Jeſus Chriſt gaiff him ſelff to deid for the halie chriſtine kirk to mak it ſaiff and halie and he hes veſchine it with the lawer of water throw the word of liff to mak to him ane glorious cleyne cõgregacione vithout ony ſpot or deformite / bot that it ſuld be halie ād onfilit vithout ony crime / ye bād quhilk is betuix man and woman in marriage ſingnifeis the ſpritual mariage quhilk is betuix the halie kirk and Chriſt quhilk is the kirkis ſpouſs with quhome

it is spousit be faith / god sais sua in the ii chaiptur of the propheit Ose I sal spousz the with me in faith And S. Paul sais to ye corintians (as it writine in ye xi chaiptur of the secund epistil) I haiff spousit zow to ane man to mak zow ane chaist wirgine to Christ Alsua he sais in the v chaiptur to the ephesiãs siclik as ane husband and his spousz ar bot ane flesth as it is writine in the ii chaiptur of genesis and hes al thair guidis cõmone sua al thingis ar cõmone betuix Iesus Christ and his spousz the halie kirk / the quhilk is the congregacione of chrissine men and vemen / al that he hes / the meritis of his passione / his richtusnes ãd halines et ce. is cõmone betuix hime ãd his spousz / this is ane greit ioy and blithnes to wsz / we haiff simit quhairfor we haiff seruit deid and hel / bot Christ hes richtusnes and liff ye quhilk is owris gyffine to vsz quhẽ we ar spousit with hime in te halie chrissine faith / thair of spekis almicht tine god (to the halie chrissine kirk) in ye forsaid c. of the propheit Ose I sal spousz the

19525
Pedersen, C.

with me for ewer I sal spouss the with me in faith richtusnes and in marcie and thow sal knaw that I am the lord / Jesus Christ is noth alanerlie thairfor the spouss of the halie kirk for causs he wess bor ne and twik manheid and suffert to de apone ane cors / bot specialie for causs it hes rasault his new testament throw saith / that is it trowis forgiffine of sinnis throw his blwid quhilk he offerit for wss to his fader / he quhilk his weddit ane spouss is ane bridgrowme as S. Jhone sais in his iii chaiptur for causs consent makis mariage And he consent notht he is notht callit ane bridgroume thairfor Dauid sais in the xviii psalme yat ye lordis furth passing is lik to ane spouss passand furth of his chamer / his fwrtht passing and schawine is be the faith of his halie kirk / that is quhen the halie kirk trowis in hime thane it is schawine that he is the halie kirkis spouss / he is wordine man and sua is spousit with the halie chriffine kirk in to ane body the

quhilk vnite S. Paul in ye v chaiptur to ye Epheſiãs/callis ane greit halie ſecreit thing quhair with al chriſſine men ar maid ane body with Jeſu Chriſt ſua that his halines and his guidnes and richtuſnes/ takis a vay our ſine and euil And for cauſz he is the ſone of grace and fauour he makis vſz at pece (quhilk ar the barnis of ir) with God his fader That is ye greit marcie of God/ that he is the halie kirkis ſpous/and hes giffine to vſz al his guidis/that is al ye meritis of his bliſſit paſſione and heſz tayne a vay al our ſine and condamnatione Jeſus Chriſt ramanis in the chriſſine kirk and ſpekis in it/He is the fundmen: and grũd ſteyne quhair apone ye halie kirk is biggit as S. Paul ſais in ye iii chaiptur of ye firſt epiſtil to ye Corinthians ye quhilk he callis ye fundment of ye propheris and apoſtlis in ye ſecund chaiptur to the ephi ſians/ In ye halie chriſſine kirk thair is ane lord ane faith ane baptyne ane God ane fader to al thing ãd ower al thing ãd

19525
Pederſen, C.

abune al thing and in al thing as S. Pa
ul writis in ye iiii chaiptur to ye Epheſi-
ans/quhair ye halie vangel is preichit and
taſauit thair is ane part of ye halie chriſ-
ſine kirk/ The halie chriſſine kirk is noth
bwnd or ſet in ony ſpecial place for quhy it
is ane ſpiritual congregatione ower al ye
vardil and godis word virkis in it ſecreit-
lie and it heris newer his word without
frwit as ye propheit Eſaias ſais in his lv
chaiptur as ye rayne and ſnaw fallis du
ne fra ye heuine and paſſis noth wp aga-
ne bot waters ye zeird and makis it frwit
ful ād giffis ſeid to thayme yat ſawis/and
breid to thayme quhilk etis/ſua ſal ye word
quhilk paſſis of my mwth(ſais ye lord)
noth cū againe to me without frwit bot it
ſal dw al yat I wil and ſal proſper in al
thingis to ye quhilk I ſēd it Sicklik as it
happit in ye tyme of noe / that neyne child
eſchaip with thair liff/except thay quhilk
fled in ye ark / thay var drunit in ye
flud quhilk paſſit ower ye vardil / ſua is
it now that al quhilk ar noth fund in ye

halie chrissine kirk/In ane faith ane hop
ād ane lwiff thay sal perisz / ye heriti
kis Marcian9/Valentin9/Hebion Cherin
tus/Heluidius/and siclik oders thay haid
ane kirk ye quhilk as thay said vesz ane
chrissine kirk / bot yat vesz ane fals kirk
for causz thay haid noth ye richt chrissine
faith quhairfor Christ vesz noth ye spous
of this kirk/And quhair thair is nou ony
congregatione quhilk haldis ony special ar
tikil quhilk is aganis ye halie faith and
haldis noth ye richt faith quhilk godis
vord(quhilk is ye halie vrit)leris na vill
noth be informit of ye richt faith efter ye
vord of God/thay ar heretikis offschorne
fra ye kirk of Christ and sal be condamnit
bot giff thay cum to ye faith of ye halie
chrissine kirk / Mark weil that we say
noth i throw in ye halie chrissine kirk bot
we say i throw yat thair is ane halie chris
sine kirk ye quhilk is ye congregatione
of sanctis / That is of al chrissine
men and vemen for quhy we vsz this vord
(i trow) alanerlie to ye halie trinite/for we

19525
Pedersen, C.

trow in the fathir in ye sone and in ye ha-
lie spreit/ quhat is ye congregatione of sāc
tis/ that is/ that al christine men liffād sāc
tis quhilk ar heir in this vane vardil/
yat thay ar al gadrit to gider and bwnd
al in ane broderschip be ane faith and the
band of cherate the quhilk sekis noth the
aune as S. Paul sais in ye xiii chaiptur
of the first epistil to ye Corinthians/ Al is
commune in ye halie christine kirk baith
guid and euil amangis al christine men/
sua that al guid mennis and sanctis guid
warkis ād prayers ād al oder guid quhilk
thay dw suld be myne and thine/ and al
oder christine mannis/ and thay tak myne
ād thine ād al oder mennis infirmiteis a-
pone thayme and prais for thayme to god
sua sal ane guid christine man beir ane o-
ders bwrdine and fulfil the law and com-
mand of Christ as S. Paul writis in ye
vi chaiptur to ye Galatians That is ane
greit help quhair ane beris are oders walk
nes The halie sacramēt/ ye body of Crist
onder the forme of breid/ and his blwid

onder ye forme of vine is bot ane sacramēt
sua al we quhilk eitis of ane breid and
drinkkis of ane cowp / we ar al ane breid
and ane body as S. Paul writis in ye v
chaiptur of the first epistil to ye Corinthi.
Quhay trowis this artikil he sal nocht
dowt na fal in disperatione in his tempta
tione and aduersite / forquhy he trowis yat
Jesus Christ and al christine men quhilk
ar ye lifland sāctis hes piete of hyme / as
of thair broder / and Jesus Christ lessis hi
me na way bot is presēt with hime in ye
time of troubil as ye prophcit Dauid sais
in ye vc Psalme / And ye oder sanctis qu
hilk ar halie men prais al time for hime
as for thair selff / and quhay dois to hime
ony ewil he dois the same to our lord Je
sus Christ and to al christine men / al chris
tine mā suld perfitlie remēber yat al ye guid
quhilk christine men ād sāctis dois ower
al the vardil thay ar myne and thine / and
al oder christine mannis / for cause ve ar
bredir in ane heuinlie and spiritual broder
schip / and trowis perfitlie al thing yat

19525
Pedersen, C.

chrissine men suld trowe/and yat al guid chrissine men hes sic help and consourt of Christ and of al oder guid chrissine men quhilk ar thair bredir / Dauid onderstud this be ye halie spreit quhair he said(as it is vritine(in ye cxviii Psal. I am parta kir of al thayme that dredis ye and kepis thy commandis/sua we may sa in al our aduersite/as ye propheit Heliseus said to his seruand(as it vritine in ye vi chaiptur of ye iiii builk of king is) be notht red for thair is ma wtth vsz na with thaime

The x artikil

I trou forgiffine of sinis

Sinnis cane noth be forgiffine bot in ye chrissine congregatione quhilk is ye richt chrissine kirk na man cane get remissine of sinis bot giff he be ane chrissine man for causz our lord hesz giffine ye keyis to chrissine men to lowsz sinnis and to na oder(Na to thaime quhilk leris and prechis aganis godis vord or persewis it) as S. Math. vii

tis in his xviii chaiptur/Veralie I sa to zow quhat euer ye bind apone ye zeird it sal be bund in ye heuine and quhat ze leu sz apone ye zeird it sal be louss in ye heui= ne/our lord Jesus commandis euerie ane of vsz to forgiff oders thair sinnis quhilk thay dw aganis wsz giff we wil haiff for giffine of our sinnis as it is contenit in ye same forsaid chaiptur ender ane simult= tud of ane king quhilk haid mony seruan= dis ād ane of thaime besz awād ane thow sand pennis to hime/and quhen he haid na thing to pay with thane he cōmandit to sel hime and his wiff and his barnis to pay his dettis/this seruand fel apone his knies befor hime/and said lord be mercifull to me and I sal pay the al thy det thane this king besz mercifull to hime and forgaiff hime al his det/thane this ser uand passit fourtht and fand ane oder ser= uand ane of his awne marouss/quhilk be= sz awand ane hundreth pennis to hime/ Thane he twik hime be the halsz and sa id pay quhat theu aw to me/thane he fel

19525
Pedersen, C.

apone his kneis and said be marciful to me and I sal pay ye al ye det / he wald noth bot he keist hime in to prefone vnto he suld pay it / quhen his marouss saw this thay war displesit and schew to thair maister quhow it haid hapnit / his king callit hime / befor hime and said to hime / thow vikkit seruand I forgaiff ye al thy det quhen thow desirit of me / suld thow noth sic lik be marciful to thy marow and forgiff hime his dettis as i forgaff ye thyne-yane he wes crabit and deliuertit hime / to ye tormentours vnto he suld pay al his dettis sua sal my heuinlie fader dw to zow and ze forgiff noth euerie ane oder with zour hartis quhat thay sine aganis zeu / he sais alsua in ye same chaip. quhair euer thair is ii or iii gadrit in my nayme I am in ye middis of thayme and quhair ii of zow agreis apone ye zeird of ony thingis quhat ze desir / ze sal haiff it of my fader quhilk is in the heuine / S. Peter said to our lord ye same time / as it is dritine in ye same chaiptur and my broder sine aganis

me quhou oft sal I forgiff hime: / vii ti
mis: christ answert to hime notht alanr
lie vii timis bot lxxvii timis that is als
oft as he desiris forgiffinis of the/ alsua
our saluiour sais in the vi chaiptur of S.
Mathcu ād ze forgiff to men thair sinnis
zour heuinlie fader sal forgiff to zow zour
sinnis/and forgiff ze notht/ zour heuinlie
fader sal notht forgif zow And he hes leirit
wsz (in the same cha.)to pray o hewinlie
fader forgiff wsz our dettis as we forgiff
our dettouris heir and in mony oder pla-
cis of the new testament our saluiour cō-
mandis wsz to forgiff chayme quhilk sin
nis agains bsz giff ve vil be lowsit of our
sinnis with the keyis quhilk he hesz giffi-
ne to the halie chrisstine kirk Our saluiour
sperit at his disciplis (as S. matheu vri-
tis in his xvi chaiptur)quhom sais men
yat I ye sone of mā am: thay said part sa
is that thow art Ihone the baptist/ part
sais thow art Helias/part sais thew art
Iheremias/or ane of ye prophetis/he said
to thayme quhom say ze that i am: symō

19525
Pedersen, C.

Petrus anſuert and ſaid thow art Chriſt
the ſone of the liffand God Jeſus anſuert
and ſaid to hime happy art thow Simon
the ſone of Jhone for fleſch and blwid he
fz uoth rewelit this to ye bot my fader qu
hilk is in ye heuine/and I ſay alſua to ye
that thow art Peter and apone this ſtey-
ne I ſal bigz my kirk (quhilk is ye chriſti
ne congregatione) that is noth to ſay apo-
ne Peter bot apone ye faith quhilk Peter
cõfeſſit as Chriſtis wordis quhilk folwis
ſchawis manifeſtlie /and ye portis of hel
ſal noth preuail aganis it/bot ye portis of
hel preualit aganis Peter quhen he fel
and denit Chriſt quhom he confeſſit befo-
ſayād thow art the ſone of ye liffand god
heir peter anſuert in ye nayme of al/ſua chri
iſt promiſt to hime ye keyis in the parſone
of the halie kirk ſayād i ſal giff ye the key-
is of the kingdome of hewine and quhat
euer thow lowſis apone the zeird it ſal be
lowſit in ye heuine/and quhat euer thow
bindis apone ye zeird it ſal be bwnd in ye

hewine and efter his resurrexione he ful-
fillit this promis as S. Jhone writis in
his xx chaiptur quhen ye disciplis wes
gadrit to gider in ane hws / and haid clo
sit the dourris for dredour of the Jowis
Jesus come and stud in ye middis of tha
yme and said pece to zow / and quhen he
said this he schew to thayme his handis
and his sid / the disciplis wes blithit scand
hime / he said to thayme agane pece to
zow / as the fader send me sua send i zow
quhen he haid said this he blew apone
thayme sayand to thayme al (and noght
to Peter alen) resawe the halie spreit quha
is sinnis ze remit thay ar remittit (or for-
giffine) quhais sinnis ze hald thay ar
haldine (or notht forgiffine) witht pre-
ching of the promis thay lowsit sa mony
as repentit And belewit and thairfor
Christ said resawe the halie spreit S.
Luc writis in his last cha. that he opnit
thair wittis yat thay micht onderstād ye
scriptures ād said to thayme / this is writtne

19525
Pedersen, C.

and this bwit christ to sufer and to risz
agane ye thrid day and that repētence ād
remissione of sinnis suld be prechit in his
nayme amangis al naciōs throw preching
of ye promis ve beleue ād ar saiffit/ Peter
practik his keyis in the secund chaiptur of
the dedis of the apostlis / be preching of
ye law he brocht the pepil to knawelege of
thair sine/ and band thair conscience sua
that thay war priklit in thair hartis and
said to hine ād to ye oder apostlis/ quhat
sal we dw ⁊ thane thay brotht furtht the
key of the sueit promis sayand repent and
be baptist euerie ane of zow in the nayme
of Jesus christ for the remissione of sinnis
and ze sal resaue the gift of the halie spreit
for the promis wesz maid to zow and to
zour bairnis ād to al quhilk ar far/ zei to
say mony as ye lord sal cal/ye dedis of ye
apostlis and Peters and Paulis epistlis
ar ful of siclik exemplis/ the paip na the
bischoips hesz na oder keyis of Christ
or of peter bot to prech godis word the
law and the wangel the quhilk ii bindis

and lowsis al consctence as is besor said the minster of thir keys suld be chosine be ye Christsine congregatione ye quhilk suld be vithout ony crime ye husbād of ane wiff et ce as S. Paul writis i Thimo iii Nouacians quhilk vesz ane blyndit heritik trowit that and ony haid anis sinnit /that /thay cwld bot anis get forgiffine off thair sinnis and na mair/bot yat is falsz heresie/the halie vrit schawis ye contra/ and leris wsz that god is meik ād marcisul /that alsz sone and oft as men repētis thair sinnis and murnis with the hart for thaime and wil leiss thayme /thane thay ar forgiffine and god vill na mair remember apone thaime/ as the prophet Ezechiel vritis in his xviii chaiptur/ our lord sais alsua hime selff as sanct Mathew vritis in his vi chaiptour / cum to me al ze quhilk ar hewit (that is with sine) ād I wil refresch zow/ thair is na hewiar burdine to men na sine / that is nocht neidsul to prewe heir mair that sine sal be forgiffine / quhairfor ellis come our lord

19525
Pedersen, C.

Jesus christ in to the vardil and suffert deid bot to schawe to vs marcie ād grace and to lowss vs of al our sinis as hime self sais in the ix chaiptur of S. Ma theu thay quhilk ar hail, thay mister notht ane iech, bot yay quhilk ar seik, he sais al sua in ye same c. I cō noth to cal richtus men bot sinners, he said to the disciplis quhilk Jhone send to hime as S. Luc writis in his vi chaiptur pass agane and schaw to Jhone thay thingis quhilk ze heir and se, ye blind rasauis seicht, ye crip pil gāgis, ye liper ar maid cleyne, ye deiff heris, the deid ar rasit wp And the pwir rasauis blitht tythandis (the quhilk is forgiffine of sinnis) sanct Matheu, writis in his first chaiptur, yat ye angel said to Joseph thow sal cal his nayme Jesus, (yat is saluiour) for he sal saiff his pepil fra thair sinnis, that is notht that he sal alanerlie anis forgiff to thaime thair sinis ād daylie offece bot sa sune and oft as ony mā desiris forgiffines of his sinis ād angers and murmis thairfor desirand the marcie

of god trowand in his promis quhilk he hes maid to sinners in his sone Jesu christ he forgiffis thayme/quhilk alsua said to Peter (as S. Mat. writis in his xviii c.) quhen he sperit at hime lord quhow oft sal I forgiff my broder giff he sinnis aganis me: sal i forgiff hime vii timis: Jesu answert to hime I say noth to ye vi timis bot lyk vii timis heir techis he marcie

Vitnes of ye ald testamēt

MOyses writis in ye xxxiiii ca. of exodi/lord god thou quhilk is marciful meik lang suferād and trew/thow quhilk kyffis marcie to ane thousand generations and takis away euil and sine / thair is nane innocent in thy sicht/ mark heir quhow faithfullie moises confessit the lord godis greit grace and marcie Item it is writtine in the xii chaptur of the secund bwik of kingis quhen Dauid haid Committit ad ultrie with Bersibea vrias wyff et c. quhen he knew his sine and angert thairfor in his hart thane ye propheit Nathan said

19525
Pedersen, C.

ty contenent to hime/ the lord hes tayne away thy sine/ god sais as it is writtine in the first chaiptur of the propheit esaie/ vesth zow and be cleyne/ tak away zour ewil thochtis fra my eyne/ seis to dw ewcil/ for giff zour sinnis be reid as blwid zeit thay sal be quhyt as snaw/ and giff thay be reid as purpur neuertheles yai sal be quhit as wow/ the propheit ezechel writis in his xviii chaiptur quhen ane/ sinner twrnis hime fra al his sinnis quhilk he hes dune/ and keipis al my cōmādis thane I wil remember na mair of his sinnis/ quhilk he hes dune/ he writis alsua heir of in his xxxviii and xxxvi c. the propheit Jhonas writis of the forgiffine of sinnis in his iii chaiptur/ the propheit Esaias of the muth of god sais in his xliii/ I am he/ I am he quhilk takis away thy sinnis for my aune saik/ and I wil na mair remember apone thayme the propheit Johel writis thayr of in his ii c. and the Propheit Dauid in the bwik of psalmis in mony placis and specialie in

ye li and xxvii and lxxxix Pſalme

Yitnes of the neu teſtament

IEſus Chriſt is cõpanie ād cõuerſatione weſz with ſineris ye quhilk ſignifeis yat he come to raſawe thayme to marcie and grace as hime ſelff ſais in ye xviii chat. of S. Matheu / The ſone of man come to ſaiff ye thing quhilk periſt / S. Matheu vritis in yis ix chaiptur yat Chriſt ſaid to ye man quhilk ye pepil brocht to hime / liand in his bed / ſone treiſt thy ſinnis ar forgiffine to ye / and he callit S. Matheu quhilk weſz ane publicane fra his ſinful craifft as he vritis in ye ſame chaip. alſua he callit paul quhen he weſz perſewād ye halie chriſtine kirk / as it is vritine in ye ix chaiptur of ye dedis of ye apoſtilis And he ſais in ye firſt chaiptur of ye firſt epiſtil to Thimothe it is ane trew word

19525
Pedersen, C.

and alway wordy to be rasauit Christ Jesus come in this wardil to saiff sinners et cc. Christis and S. Jhonis preching beginnis yat ye suld anger and repent our sinnis/and leiff our ald liff as S. Matheu writis in his iii and iiii chaiptur/ Thay say thair/repent/ye kingdome of heuine/is at ye hand/S. Luc writis in his vii chaiptur quhow Christ forgaiff ye sinful woman quhilk wetsch his fett/and in his viii chaiptur/ He callis al sinners to repentence/ sayand/siclik as ye tour in sloe/fel dune and slew ywiii men/sua sal it be of zow and ze repent noth sune/ Sanct Marc writis in his iii chaiptur/al sine/sal be forgiffine to men and thay repent/quhat signifeis yat oder in the halie writ that men sal be borne agane/ bot thay sal repent and liff in ane new liff efter the command of God/ Nichodemus knew notht quhow he suld be borne new as S. Jhone writis in his iii chaiptur/ and in his v chaiptur he writis that Christ helit ane man quhilk ywywiii zeris wesz seik/ and

19525
Pederſen, C.

ſaid to hime nou thow art hall tak tent that thow ſine ma mair/ſua yat it happine noth ye var/ S. Jhone writis in his viii chaiptur that Chriſt forgaiff the woman quhilk wes taine in adultrie and ſaid to hir paſz thy way and ſine na mair/ it is writtne in ye ii chaiptur of ye dedis of ye apoſtlis/ That S. Peter ſaid/ repēt et ce. S. Paul writis in ye ii chaiptur of ye ii epiſtil to ye Corinthians that thay ſuld raſaue ye fornicator to marcie agane for cauſz he repentit/ ye halie writ is ful of ſiclik exemplis that ſine is forgiffine to vſz quhen we repent and murnis in our hart and wil mend our liff/ God quhilk hes promiſt to vſz forgiffine of our ſinnis he is trew and ful of verite/ and almichtine Thairfor he wil fulfil his promis quhairfor ye prophcit dauid ſais in ye cxvi Pſalme/ Lowe ye lord al nacions / Lowe hime al pepil/ for his marcie is maid ſwuer to wſz And his verite ramanis for ewer/ he is our meik and marciful

fader/thairfor he wil forgiff vs blythlie he hes commandit vs/as S. Mathew writis in his vi chaipt. to pray in our Pater noster forgiff vs our sinnis/ S. Jhone writis in his ywi chaiptur/ that Christ said to ye apostlis/ask and ze sal get/veralie veralie I sa to zow/quhat ze ask ye fader in my nayme/ze sal get/ our lord is faithfull and trew/and cane noth le/thairfor he wil keip to vs his promis and forgiff vs our sinnis/as ve forgiff thayme quhilk sinnis aganis vs

The xi artikil

I trou the resur rectione of ye flesch

This artikil passis abune our onderstāding/ ve cane noth onderstand be our mirk natural liecht quhow ye same body sal

ris wp agane of deid/ quhilk is corrupit and turnit in as/and mony sindrie vais/ for part deis ād ar zeirdit and turnis agane to zeird ād as/part ar drownit and ar eitine/ with feisch and bestis/ part at hangis and eitine with ye foulis/part at brent in as/part ar eitine with vowis lions ād oder bestis quhairfor ve can noth understand quhow this same body can cum to gider agane/ with members flesch blwid and beine/as it wes befor/sua that euerie man sal haiff thair aune eyn/fingers and feit heid and body with liff as thay haid befor/ thairfor ye same resurrectione is ye grett secreit of God quhilk we trow/ and cane noth understand/ efter ye way of natur/for yat same body with ye quhilk the saul sinnis or dwis ony guid warkis with sal stand wp agane apone ye later day of dwme/and sal cum to gider with ye same saul as it wes befor/and thane thay sal be saiff to gider/ and haiff ye euerlestand blithnes to gider/or ellis be condamnit to gider and haiff ye euerlestand payne in hel

19525
Pederson, C.

to gider bot thair ſal be ane greit chenge apone thair bodis quhilk ſal be ſaiff / for in this deidlie liff al our bodis or ſubiect to ſeiknes waiknes ād aduerſite / for thay ma be maid ſair and wondit and ſlane / hurt and brint and drunit and mony oder vais diſtroyit / our body is alſua oncleyne and foul and groiff and we haiff mekil tarie of it heir in ye wardil / it is alſua redy to ſine and ewil and ſtopis the ſaul fra guid varkis / quhen ve ſtudy lang apone ony ſubtil thing thane our heid varkis / for cauſs the body is ful of vaiknes / thairfor Plato the philoſophour and his diſciplis callit the body / of man / the ſaulis preſone and thay callit deid / the lowſing of the preſone of the body / bot apone the later dumis day thane thair bodis / quhilk ſal be ſaiff thay ſal be glorifeit and maid fair with precious giftis for thay ſal be thane fair and cleyne / as it is vritine in the tit of Sapientie / The iuſt men ſal ſcheyne / and fle / as ſparkis

of fyr amangis redis / S. Matheu vri-
tis in his xiii chaiptur / Just men sal
scheyn as the sone/in thair faders king-
dome (efter the iugiment) Our bodis
sal be na mair hewy or sweir bot swuft /
swa that quhair the saul desiris to be /
thair the body sal be without ony in-
pediment / thay sal na mair be seik or
sorowful / bot thay sal be stark and fwl
of power and subtilie / sua yat na body or
oder thing hwsz or castel/val or dwr cane
stop or hald thayme agane be power or
strinth And thay sal neuer mair be subiect
to vanite and sine quhairof S. Paul vri
tis at lintht in ye vii chaiptur to ye Rom.
quhairfor in ye later end of ye same c. Ye
murnis sayād o I onhappy mā quhay sal
deliuer me of this mortal body? And in ye
i c.to ye Philip. Ee desirit to be lowsit of
ye body and to be vith Christ/he vritis
in ye xv chaiptur of his first epistil to ye
Cori.of the glorious giffis quhilk sal be gif
fine/to thaime quhilk sal be saiff ād quhou
ane body sal be farer na ane oder/siclik as

19525
Pedersen, C.

ane sterne is farer na ane oder / in bricht-
nes/thairof S. Augustine/sais to Diosco
rū/ God hesz maid ye saul sa mythtyyat
of it cūmis ane ondistroyabil power and
heil in ye body of ye saulis greit perfecti-
one/S. Paul helpis and sterkis our vaik
faith with ane guid exempil quhilk he vri
tis in ye xv chaiptur of his first epistil to
ye Corinthiās/That ye corne quhilk ane
man sawis it liffis noth na growis noth
bot giff it be first deid/and sine thair cum
mis greit frwit of yat litel cowrne/and e-
uerie cowrne hes it aune body ād natural
properteis better na it haid befor/siclik ve
se dailie of ye varkis of natur/bot thair ca
ne nayne onderstand quhow natur virkis
sua/or quhow it is be ye coursz of natur
quhow mekil mair power thane giffis god
to his racionabil creaturs (quhilk ar men)
to ye quhilk he hes giffine ane preciousz in
mortal saul quhilk he hes maid efter his
aune ymage/thay said in ye chrissine kirk
of carthago i trow yat my same body sal
risz wp apone dwmis day quhair of eueri

e may ma mark/ ye ordeur of ye reſurey
tione my ſame body and noth ane oder ſic
lik ſal thane vpſtand bot this ſame body
quhilk i haiff now and gangis and ſtan=
dis etis and drinkis ſlepis and wakis
with/and that quhilk my ſaul now wſis
in gwid varkis heir in the vardil efter
the wil and cõmand of god/Job ſais al=
ſva in his xix chaiptur i vait that my
redemer liffis and that i ſal riſz vp apone
the laterday of the zeird and i ſal ſe god
my ſaluiour in my fleſch quhome i ſal ſe
and na oder (for me) and my eyne ſal
behald hime S. Paul ſais in the xv c. of
ye i epiſtil to ye co. this corruptibil body ſal
be cled with incorruptibilite and this deid
lie body ſal be cled with immortalite heir
it is cleirlie anewch prouine yat this ſame
body ſal riſz wp agane

Vitnes of this artikil

of the ald teſta
ment

19525
Pederſen, C.

ESaias sais in his xxvi chaiptur Thy deid sal liff agane ād thay quhilk ar slane sal stand wp agane of deid / vaik wp and lowff God ze quhilk liis in ye zeird / Jesus Christ prewit the resurrectione aganis ye Saduceis (that the deid sal stand wp agane) be the vordis quhilk ar vritine in the iii chaiptur of Exodi / I am Abrahams God / Isakis God / Jacobs God / and noth God of the deid / bot God of the liffand / quhen God said thir vordis / thir iii Patriarchs vesz lang deid befor / bot sane swa is that God is callit God of the liffād ād noth God of ye deid / thane thay ar veralie liffand / thair body and saul sal cum to gider agane quhen ye time is cum preordinit be God / ye propheit Ezechiel vritis of ye general resurrectiōe xxxvii ca. sayand. The lord sais i sal opine wp zour grawis and tak zow out of thaime / the propheit Daniel vritis in his xii chaipt. Thair sal mony vaik wp of thayme quhilk slepis in the zeird / part of thayme to

the euerlestand liff ād salvatione ād oder to ye ewerlestand payne and cōdānatione

Witnes of this artikil

of the new testament

Sanct Mathew writis in his xxvii chaiptur that Christ ye wit agains ye saduceis yat ye deid sal stand wp agane alsua he writis in his xxvii c. that in the time of Christis passione ye grawis opnit and mony bodis of sanctis quhilk haid slepit thane raisz wp/and passit in to ye halie cite of Jerusalem and aperit to mony/S. Luc writis in his vii cha. that Christ rasit wp ane vidous sone/ he writis alswa in his viii chaiptur/ That he rasit wp ane madine S. Jhone writis in his xi chaiptur/That he rasit wp ane man callit Lazarus quhilk wesz deid iiii dais S. Luc writis in the xx cha. of the dedis of ye apostlis/That S. Paul rasit wp ane

19525
Pedersen, C.

ȝoung man fra deid quhilk deȝ callit eu-
tichus/ſanct Jhone writis in his vi chaip.
that chriſt ſaid na man cane cum to me
bot giff my fader draw hime and I ſal
raiſȝ hime vp apone the later day of
dume/chriſt ſais as it is writine in ȳi ca.
of ſanct Jhone I am ye reſurrexione and
liff quhay trowis in me he ſal liff ſuppoſȝ
he var deid/chriſt ſaid to martha thy bro
der ſal riſȝ vp fra deid/ſchw anſwert to
hime I vait weil that he ſal riſȝ vp agane
apone the later day S. Jhone writis in
his v chaiptour ſiclik as the fader raſis
vp ye deid and makis liffand/ſwa the ſone
of god makis thaime liffand quhome he
wil/the fader heȝ giffine power to his ſo
ne to iuge al/the time ſal cum quhen al
yai quhilk ar in thair grawis ſal heir his
voce/and thay that hes dune weil ſal riſȝ
vp to the euerleſtand liff/bot thay quhilk
hes dune ewil ſal riſȝ vp to the euerleſtād
fyr and condamnacione/S. Paul precheit
in athenis of the reſurexione of deid/as it
is writine in the xvii and in ye xxiiii ca.

of the dedis of ye apostlis sayand/ I trow al thingis quhilk ar writtine in ye law and in ye prophetis / ād i traist in God yat ye deid sal risz wp agane baith euil and guid S. Paul sais in ye vi chaiptur to the Romāis/ Siclik as ve ar grawit with Christ be deid/ sua sal we be partakers vith hime of his resurrectione/ he sais alsua in the forsaid chaip. Sane ve ar deid with Christ we thrōw that we sal risz wp of deid and liff with hime / Sanct Paul writis in the vi chaiptur of the first epistil to the Corinthians / God hes rasit wp our lord and he sal raisz wsz wp with his power ramember ze noth that zowr bodis ar the membris of Christ? Thane thay sal veralie be glorifeit with hime/ Sanct Paul writis in the xv chaiptur of the same epistil to the Corinthians / Plane and marklie of our lordis resurrectione/ reid and mark that veil for thair thow sal find cleirlie of al mennis resurrectione/ He makis ane argument sayand swa / Christ is rissine wp fra deid /

19525
Pedersen, C.

quhair for ve sal alsua risz vp fra deid quhairfor suffert he deid and paine quhat pat hime to deid : veralie our sinnis God ye fader laid al our sinnis apone hime / ād he payit for thayme as it is writtine in the liii chaiptur af the propheit Esaie / haid he notht rissine vp fra deid / thane we haid beine tint / and zeit in our sinnis / thane thair haid na creatur beine sa miserabil as we christine men / forgiff we put al our hop in Christ heir in our schort liff and sine var na mair heir efter of our hop quhilk ve haiff in hime / thane our sinnis war heup and stark agants vsz to draw vsz to condamnatione / bot Christ is now rissine vp fra deid and it sal haiff na mair power ower hime / quhairfor he hesz verali e ouercum the deid and our sinnis that thay sal haiff na mair power ower vsz sic lik as we deit al throw adam swa we sal al liff throw christ thair for lat vsz al be blith in Jesus Christ for he hesz slane our inimis quhilk ar sine deid and the de-

wil and hel / Chriſt is lord and king ād
his kingdome is euerleſtand / and quhair
he is thair we ſal cum / thairfor we ſuld
be glaid and blith / and thank and lowff
our glorious lord and kinge Jeſus Chriſt
and cuir noth deid / bot ſing / deid is ouer-
cum be chriſtis power / the propheit Oſeas
writis in his xiii chaiptur / that our lord
ſaid o deid i ſal be thy deid / o hel / i
ſal ſink the dune o deid quhair is thy
brod ? o hel quhair is thy power God
be lowit and thankit quhilk heſs giffine
vs victorie ower thaime / be his wil be-
lowit ſone Jeſus Chriſt / S. Paul wri-
tis in ye firſt chaiptur of the ſecund epiſ-
til to the Corinthians / That we ſuld
notht traiſt in our ſelff bot we ſuld pwt
our hop in God quhilk raſis wp the deid
to the euerleſtand liff / he ſais alſua in ye
iiii chaip. of the ſame epiſtil / We wait that
he quhilk raſit vp our lord Jeſu chriſt fra
deid yat he ſal raiſs wſs vp with hime / ād
in ye xiii ch. of ye ſame epiſtil he ſais we

19525
Pederſen, C.

ſal liff with hime be ye power of god ād he ſais in ye iii chaiptur to ye philippen ſes / our dwelinge is in ye heuine quhair fra we lwik efter our ſaluiour Jeſus chriſt quhilk ſal reformme our fowl bodis / (lik to his fair glorious body) be ye power quhair throu he ma ſubiect al thing to hime efter his will / Sanct Paul writis in the iii chaiptur to the Colloſenſes giff ze be riſſine wp with Chriſt thane ſeik efter heuinlie thingis and in the iiii ca. of the firſt epiſtil to the theſſolonicenſes bre der we will notht that ze be ignorant of thaime that ſlepis (that is of the deid) that ze be notht ſorouful as oders quhilk hes na hop (of the reſurrexione) for giff we trow yat Jeſus tholit deid and is riſſine wp agane ſwa God ſal leid thaime wp to the heuine with hime quhilk ar deid in chriſt / for we ſay to zow yat in our lordis aune word that we quhilk liffis and ramanis to our lordis cuming apone dwmis day that we ſal notht cum (to the hewine) befor thaime quhilk ſlepit

forquhy our lord sal thane/ command ane archangel/to blaw the trumpait of God and he sal cū downe of the heuine/ād thay quhilk ar deid in Christ sal first stand wp sine sal we quhilk thane sal liff/be reft to/ gider with thaime/ and meit our lord in ye air/and sine ramane for ewer with hime quhairfor be glaid and blith/ and confort euerie ane oder in thir wordis

The xii arti kil

I trou the euer lestand liff

Ye liff quhilk we haiff heir a-pone the zeird it is bot ane schaudow/for we sal noth lāg ramane heir/as S. Paul sais in the viii chaiptur to the Hebreis/ We haiff na duellinge place heir quhilk rama-

19525
Pedersen, C.

nis/bot de ſeik efter ane duellinge to cum
quhilk ſal ewer ramane/the heuine is our
richt duellinge place/ and it pertenis to vs
thrōw Chriſt for he is ouris and al
his/ye heuine is his/ thairfor it is ouris
and de ſal ramane thair without ony end
in ye euerleſtād liff/And ſe thair euermair
the cleir face of almichtine God ād poſſes
ye euerleſtand blithnes/with his halie an
gels and ſanctis/ye quhilk na oder thing
cane giff/ quhairfar Dauid ſaid in ye xvi
Pſalme I ſal be thane fulfillit quhen thy
gloir ſal apeir/ye philoſophours and vard
lie maiſters veyit thayme/heir apone/ ād
ſtudit dilegentlie/quhat thing that ſuld be
quhilk culd perfitlie fulfil ye hart of man
in al thingis without ony oder deſiris to
ye quhilk it is maid/that is to ye euerle-
ſtād blis ye quhilk thay culd noth find na
onderſtand be al thair aune natural viſdo
me/for ſiclik as thay culd noth perfitlie
onderſtand ony richt knawlege / of thair
aune natural viſdome/without the ſpeci-

al grace of God/swa thay culd noth find na knaw quhair in ye blis of may is part of thaime menit yat the blis of may is in corporal heil/oder that it is in riches and power/oder menit in science/oder in strinthȝt and lang liff/ and siclik dremis of men/the natural and blind onderstanding of may knawis noth na cane noth consedir ye richt blis and saluatione/bot the halie spreit leris and schawis vsz this/in the halie writ/ as S. Jhone sais in the v chaiptur of his first epistil/ Christ is the veray God and the euerlestand liff he sais alsua in his xvii chaiptur/ That is the euerlestand liff to knaw ye veray God/and to know Jesum Christum quhom thow hes send (to vsz) he is the port and dour/ we sal paſz in and say lord heir is my rest for ewer/ that is our cuntraith in the quhilk Christ hes graith mony dwellinge/ placis to vsz/ As Sanc Jhone sais in his xiiii chaiptur/ he sal leid in

19525
Pedersen, C.

this same hws/al his chosine barnis as S. Matheu vritis in his xxv chaiptur/ That our lord sal say cum ze quhilk ar ye blist barnis of my fader and posses ye euerlestand kingdome quhilk is graith to zow/or ye beginning of ye vardil/this is the richt blis quhilk sal begine efter this temporal liff with thaime yat trowis in Iesu Christ/S. Ihone sais in his iii cha That God lwiffit ye vardil sa tenderlie yat he gaiff his onlie sone to ye deid for ye greit lwiff quhilk he haid to it/yat al quhilk trowis in hime sal noth peris bot thay sal haiff ye euerlestand liff/ Item ye halie vrit spekis in mony placis of the euerlestand liff Sanc. Ihone sais his v chaiptur/ The vordis quhilk Christ said to ye Iowis/Veralie veralie i say to zow quhay heris my vord and trowis in hime yat send me he hes ye euerlestand liff and he sal notht cum to condamnatione bot he sal pas fra deid to ye euerlestand liff/ S. Ihone vritis alsua in his vi viii xi and xii chaipt. The vordis of Christis mwth

he yat heitis his liff in this vardil/he sal keip it in ye euerlestand liff/he speikis alsua heirof in his xiiii and xviii chaiptur and S. Luc in ye ii iiii and xxiiii chaip. of ye dedis of ye apostlis / S. Paul sais in ye vi chaip. to ye Romans The raward of sine is deid bot the euerlestand liff is (throw) ye grace of God quhilk we haiff of Jesus Christ / as S. Jhone vritis in his first chaiptur/it is is noth neidsul to vrit mair heir of the euerlestand liff for the halie vrit is ful thair of and beris witnes and leris vsz al quhow God sal giff his chosine barnis ane new euerlestand liff efter this mortal liff/and he sal giff to the onfaithful the euerlestand deid and payne Al that quhilk the ald testament promist be mirk figurs of the euerlestand liff/thay prewe cleirlie the new testament and promisis with playne vordis at yat sal veralie be fulfullit/thair cane na man speik na vrit na schaw perfitlie the greit blithnes and gloir quhilk is in the euerlestand liff in heuine/for yat is abune al mēnis visdo-

Pedersen, C.
19525

me and onderſtanding as the ꝓpheit Eſaias writis in lxiiii chaiptur/ And S. Paul in the ii chaiptur of the firſt epiſtil to the Corinthians / The E of man hes noth ſeine / na the eir of man hes noth hard na the hart of man can noth onderſtand thay guid thingis quhilk God hes ordand to thaime quhilk lwffis hime/to quhome onlie be honour and gloir of al creatur AMEN

Of faith

Eir is now writtine and ſchauine quhow we ſuld trow in God / and quhat greit grace he hes giffine to vſz be his weilbelowit ſone Jeſus chriſt for he is borne and tholit deid/ zeirdit and riſſine wp agane fra deid for our ſaik to deliuer vſz fra ye euerleſtād deid and ye deuil/ And he ſittis now at ye faders rycht hand/And is mediatur for vſz/ as Sanct Paul ſais in the viii chaiptur to ye Ro-

mans/ He is at ye richt hand of ye fader and makis intercessione for vs/ Alsua S. Jhone writis in ye ii c. of his first epistil/ Giff ony of vs sinis we haiff ane aduocat befor ye fader (quhilk is) richt9 Jes9 christ and he is quhilk optenis grace for our sinnis/ he hes seruit forgiffine of our sinis ād resurrectione and ye gloir baith of saul and body to ye euerlestād liff without ony end be his blissit deid/ and throw na warkis of richtusnes quhilk we haiff dune/ sua al ye halie writ sēdis vs to Jes9 Christ yat we suld knaw yat he is ye sone of God/ quhairfor he sperit at his disciplis/ as S. Mat. writis in his xvi c. quhome thay tro wit he wes (hane peter ansuett for hime ād for al ye laiff/ thow art christ ye sone of ye liffād god/ apone this confessione of Peter (quhilk we suld al haiff) ye h. christine kirk is fūdit and biggit/ as S. Paul sais in ye i c. of ye i epistil to ye Corī. We preich to zow Jes9 Christ quhilk is ye power and visdome of God/ and in ye iii c. of ye same epistil he sais/ nay man can lay ane oder fundment bot ye same quhilk is

19525
Pedersen, C.

land the quhilk is Christ Jesus / He vesz
send be the fader and tuik the natur of mā
and suffert deid apone ane cors to saiff v-
sz fra the eternal deid/and raisz wp agane
fra deid/and is our lord and heid / at the
richt hand of ye fader to quhome ve cane
noth cū throw our aune guid varkis bot
throw his greit grace and marcie/and sw-
uer faith in hime/Christ schew that he is
the sone of God/as S. Jhone vritis in
mony placis of his vangel/and he prechit
that God vesz his fader quhairfor the io-
wis vald haiff stenit hime to deid/ as S.
Jhone vritis in his viii cha. Jesus Christ
come to leir al to trow perfitlie that he is
the sone of God/and this same halie fa-
ith is the fulfilling of the law and cōmā-
dis/faith is ye vera richtusnes/ faith is ye
glorious vark of God/ faith slais the e-
uil desiris of ye body faith ouercūis ye var
dil deid ād ye deuil ād hel/saith makis ye
saul of man liffand and giffis licht in ye
hart/as S. Jhone sais in his first chaip.
The portis of hel sal noth preuail aganis

faith as sanct Mathew writis in his xvi chaiptur faith hes power to al thing and cane dw al thing / and al thinge is possibil to faith / Sanct Jhone writis in his viii chaip. that Christ said to the Jowis bot giff ze trow that i am (the sone of god) ze sal de in zowr sinnis / he said alsua as S. Jhone writis in the same chaiptur he that trowis in me sal nocht de for ewer Al the vangelistis and the apostlis writingis ar ful of ye Doctrine of faith for al thing depēdis and standis in faith for he that trowis nocht sal be cōdamnit as our salutour sais in the last chaiptur of S. Marc / sanct Jhone writis in his iii cha. he that trowis in the sone of god he hes the euerlestand liff / thairfor we suld al pray almichtyne god baith day and nicht to giff vs the richt faith ād mak vs stedfast in it for it bringis with it baith hop and cherate and al oder guid frwitis ye quhilk sanct Paul callis the frwitis of the spreit in the v chaiptur to the galathians / faith is nocht ane licht mening or ane thocht

19525
Pedersen, C.

quhilk mẽ cane haiff of thair aune strinthe
or onderstanding/bot it is ane liffand thy
ng in the hart the quhilk renewis ãd puri
feis it as it is vritine in the xv ca. of the
dedis of the apostlis /faith is ane liffand
traist to god the quhilk makis wsz swuer
without ony dout that we ar in his fa-
woris and he wil be gracious and marci-
ful to vsz and wil blithlie for his sõmis
saik sorgiff vsz al our sinnis quhair throw
we haiff offendit hime / this faith is the
gretast thing of the first command / and
siclik as ye first cõmand is ane rewl and
heid af al ye layff of the cõmãdis quhair
of thay haiff al thair grwnd/sua faith is
ye heid and grund of al gwid varkis/sua
that thair is na guid varkis dune bot in
faith and al the varkis quhilk ar notht
dwne in faith ar sine as S. Paul vritis
in the xiiii ca. to ye romãs/ this richt fa
ith is the precious vark of God/ of the
quhilk sanct Jhone vritis in his vi caip.
that is the vark of god / that ze trow in
hime quhome the fader send/quhairfor ye

halie writ desiris sa oft faith/as ye reid baith in ye ald testamēt ād ye new/quhen Christ vald dw ony mirakil thane he spe rit first giff thay trowit that he culd that dw/sanct Marc writis in his ix ca. and sanct Matheu in his xiii caiptur./that he did notht mony miraculis in his aune la- nd for thair onfaithfulles sanct Mathew writis in his xvii ca. yat Christ said to his disciplis yat thay culd notht heil ye man quhilk wes possessit with ane deuil for thair onfaithfulnes / quhair ye richt christine faith is thair is ane new hart/yat is ye special grace and gift of god /ye sin- ful hart of ald adame hes notht faith in it selff na cane notht haiff it of it aune natur na power/mony spekis mekil and rwsis thayme of faith / bot thay knaw notht quhat it is/faith makis us lawlie soft pacient and abil to heir God /sua yat we put al our traist in hime alanerlie And lwffis hime ower al thing and dredis hime as ye sone dwis ye fader / And to giff liff and Guidis for our eyn- Christine And to dw na man ewil

Pederssen, C. 19525

and to ſuffer blithlie / ſkaith / perſecutione and aduerſite / and to dw al our warkis to ye profeit of our eynchriſtine ſuppoſz thay be our inimis or freyndis as our lord Jeſus chriſt did to vſz ſinful creaturs quhairfor thay ar notht al chriſtine men quhilk callis thaime chriſtine for giff thay be redy to dw thair eynchriſtine ſkaith in ony maner thay ar paganis and notht chriſtine for ſuppoſz thay haiff the Chriſtine nayme thair frwit ſchawis weil quhat yai ar ād quhat thay ſuld be callit / war thay richt chriſtine thane thay wald lwiff ye cōmād of god ād be weil willand to al man and dw na ſkaith to ony mā / god be marciful to thayme al that callis thayme chriſtine and giff thayme the licht of the richt faith that thay be in verite as thay ar callit / he ir ony man ma ſpeir quhat i ſal dw and i cane notht trow that god wil heir my prayer ād giff me quhat i deſir / thane thow ſal dw as the poſſeſſit mannis fader did off quhome ſanct Marc writis in his ix chaiptur / thair our lord Jeſus ſaid to hi-

me cane thou trow (thow sal haiff thy de sir) for al thing is possibil to hime that trowis / thane he critt and grat / and said lord i trow / help my onfaithfulnes / and alsk with the apostlis as sanct Luc writis in his xvii chaiptur / lord giff me faith

Of faith

The man that trowis perfitlie yat god vil dw to hime efter his promis baith now and in ye tyme of deid / he is ane richt christine man and he gettis quhat he desiris of god / na evil or fals or onfaithful man cane haiff siclik ane richt faith to god / for this is ane liffād faith and is cōmandit in the first cōmand quhilk sais I am thy god / thow sal haiff na oder godis thairfor it is notablie writtine i trow in god ye fader / in god ye sone / in god ye halie

19525
Pederssen, C.

ſpreit/And it is notht writine ſua I trow of god ye fader/or of god ye ſone/or of god ye halie ſpreit/this faith na man cane giff or eik bot god alanerlie/ Na man cane haiff ſiclik ane faith bot alanerlie to god/ heir ve cõfeſs yat ye ſone of god is veray god/for ve trow in hime as in ye fader/heir ve confeſs alſua? yat god ye halie ſpreit is God/ for ve trow in hime as in ye fader ād ſiclik as thair is ane god in iii perſõs ſwa thair is iii perſons ād bot ane god

The firſt part of faith

I Trow in god fader almychtine quhilk maid heuine and zeird ād al creatur/yat is i forſaik ye deuil ād al fals godis al vichchraft and onfaithfulnes i put notht my hop na faith in ony man of ye vardil na in my ſelff na in my power viſdome guidnes tichtuſnes ſcience or onderſtādyng/na in to ony oder thyng quilk i haiff or cane get i put notht my hop in to na creatur noder in heuine na in the zeird/i put my hop ād

traist alanerlie in to almychtine onlie god
the quhilk maid heuine and zeird and al
creatures quhairfor i dreid notht ye deuil
na his pouer for my god hes power ower
hyme I trow notht ye lesz in hime suppos
i be lichtlit and persecut bith al ye men he
ir in ye vardil I trou noth ye lesz in hime
suppos i be pwir and vithout onderstan-
dynge ād suppos i be desolat of al vardlie
help I trow notht ye lesz in god yat i ame
ane sinful man for my stark faith sal o-
uercum al ye euil and sine quhilk i haiff
dune sua yat my faith sal be stark in god
alene as ye first cōmand of god leris me
that i sal notht dreid for my sinnis/na i sal
notht traist in my guid varkis / bot i sal
alanerlie trow that god vil be to me gra-
cious ād marcifnl I desir noth ane mira
kil of god (to be thair vith maid swuer
of ye guid quhilk he hes promist to al
chrissine man) to prewe or tempt hyme /
bot I trou that he wil kelp his pro
mis to al richt Chrissine men that
trowis in hyme I trow swuerlie

Pedersen, C. 19525

in god yat he wil help me ād deliuer mē
quhou lang yat ewer i ramane in troubil
and i set na special tyme or maner quhen
or quhou he sal deliuer me/bot i commit
that aluterlie to his godlie wil/sane god
is almychtyne quhat thyng cane i thane
mister that he cane nocht dw and giff
me quhen he wil: sane he hes maid he-
uine and zeird and is lord ower al thyng
quhay cane thane tak ony thing fra me or
dw to me ony skaith bot giff he wil: qu
hou sal noth al thing cū for my guid quhē
he giffis to me al guid And al thingis
cummis efter his godlie wil/sane he is
god thane he knawis best quhou he sal
dw al thing to me and to al christine mē
ād sane he is our fader thane he wil dw
blithlie ye best And sane i dout nocht of
hyme bot puttis al my hop and traist
in hime/thane i am veralie his bairne
and heritour in his kingdome and gloir
with his sone Jesus Christ rom. viii

The secund part of faith

I Trow in his onlie sone Jesu Christ our lord quhilk wes consawit of the halie spreit ād borne of the virgine Maria and suffert onder Poncio Pilato crucifeit deid and zeirdit and passit dune to the hel and raisz wp the iii day of deid ād passit wp to the heuine and sittis at ye faders richt hād and sal cum agane to iuge quyk and deid/ yat is i trow noth alanerlie yat Jesus Christ is the sone of God in ane euerlestand godlie natur and is borne of ye fader without ony beginning/ Bot i trowe/ that al thing is giffine and subiect to hime be the fader and he is maid lord ower al thing (as to his humanite) as S. Matheu writis in his last chaiptur that al the power in heuine and in zeird is giffine to hyme/ I trow that na man cane trow in God the fader or cum to hyme be visdome powet or guid warkis or be ony oder thing/ in heuine or zeird/ bot alanerlie throu Jesu Christ his onlie sone yat is throu faith in his halie passione/ I trou

19525
Pedersen, C.

that he wesz cõsawit of ye halie spreit for the saluatione of me ād al mā(without ye seid of man)to clenge myne and al sinful bodis foul conceptione and to mak thayme spiritual and saiff/of his aune and his faders guid wil I trowe that he wesz borne for myne and for al mennis saik of the virgine Maria(without ony corruptione of hir virginite in ony maner) to clenge myne and al sinful mennis birth efter the wil of ye fader I trow that he hesz suffert al his payne for me and al sinful mannis saik and that thair with he hes blissit al thayme quhilk suffers for his saik ād yat al that thay suffer is for thair saluatione I trow yat he deit and wesz zeirdit to sla myne and al mannis sinnis that trowis in hyme and ar grawit with hyme fra sine as S. Paul sais in ye vi c. to ye Romans/I trowe that he hes slane the deid/ād hes maid it precious to thayme yat trowis in hyme sua yat quhen yai sal be lousit of ye body yai sal pas fra ye deid to ye euerlestād liff as S. Jhone sais in

19525
Pedersen, C.

ty his v chaiptur/I trowe that he passit dune to the hel to tak al the deuilis power fra hyme/sua yat the deuil cane haiff na mair power ower wz heir efter/for cauz Christ hes deliuerit vz fra hyme be his deid and hes distroyit the payne of hel fra thayme that trowis ty hime/I trow that he raiz wp fra deid the thrid day to giff me and al that trowis ty hime ane new and ane euerlestand liff/I trow yat he hes rasit me wp sua be the grace of his halie spreit yat i sal notht efter liff in sine bot yat i sal alanerlie serwe hyme and keip his cõmandis be his gracious help/I trow yat he passit wp to ye heuine and rasauit honour ãd power of ye fader ower ye angels and al creatures and sittis at his richt hãd/yat is he is equal in power vith hyme/and is lord and kyng ower al thing yat pertenis to hyme in heuine and zeird he said to his disciplis (as S. Math. writis in his last c. (Ester his resurrectione) al ye power in hewine and zeird is giffine to me/thairfor he came help and deliuer me ãd

al that trowis in hyme in al our troubil and fra al our inimis and fra the euerlestand deid and condamnatione / I trow that he sal cum agane apone the later day of dwme to iuge quyk and deid and that the angels and deuilis and al man sal thane cum befor hyme and se hyme veralie And yat he sal deliuer me and al yat trowis in hyme fra ye euerlestand deid / and yat he sal pwnis his inimis and al thayme quhilk ar aganis hyme and his halie vord / and he sal deliuer me and al yat trowis in hyme fra thair power for ewer

The thrid part of faith

I Trou in ye halie spreit / and yat thair is ane halie chrissine kirk quhilk is ye cōgregatione of sāctis yat is of al chrissine men / and yat our sine sal be forgiffine to wsz and that our bodis sal risz wp agane / and yat ve sal get the euerlestand liff / Amen

That is i trow noth alanerlie/ yat ye ha
lie spreit is verray God with the sader ād
the sone/ bot alsua yat he is in the sader
and that neyne cane cum to ye sader bot
be his grace and the deid of our lord Jesu
Christ And yat neyne cane get ony thing
of the sader na be part taker of our lord Je
sus Christis deid/ bot be the grace of the
halie spreit be the quhilk the sader callis
steris lichtis and drawis me and al chris
ne man to hyme/ and makis me saiff ha
lie ād liffand with Jesu christ throw his
deid/ for he is be quhome ye sader virkis
al thing and saiffis and makis wz al liff
and throw Jesus Christ/ I trow yat tha
t is bot ane halie chrissine kirk apone ye
zeird in al the vardil the quhilk is na o
der thyng bot the congregatione of sanctis
that is of al chrissine men and vemen in
al partis quhair euer thay be ower al the
vardil/ ād this halie chrissine kirk is ga
drit ād gwucrnit with the halie spreit ād
it is spiritualie dailie fed with out lord
Jesus Christis word and his halie

19525
Pedersen, C.

ſacrament And he is alanerlie ye heid of this halie chriſſine kirk and na mortal ſin ful man quhedir he be pape or patriarch or ony oder as mony ignorant prechours hes prechit befor / Sanct Paul ſais in ye firſt chaiptur to ye Ephesians / God hes giffine Jeſus Chriſt to be ane heid to al men quhilk ar his members &c. I trow yat neyne cane be ſaiff bot giff he trow and be baptiſt and be in ye halie chriſſine kirk and haiff ye veray faith of Chriſt and haiff ane hop and cherate with al chriſſine men / ād yat na iow na turk na pagane cane be ſaiff bot giff thay raſaue ye chriſſine faith and trow in euerie artikil thairof / I trow yat al thing is commone in this ſpiritual chriſſine kirk ſwa yat al chriſſine mannis oriſone and guid warkis pertenis to me and to al oder guid chriſſine man alſz veil as to thayme ſelff and yat na man hes or dwis ony guid yat pertenis to thayme ſelff alene thairfor al guid chriſſine mennis prayer and al yat thay dw is to myne and to oder

chriſſine mennis guid baith in our liff and in ye tyme of our deid / ſwa euerie chriſſine man ſal beir oders burdine as S. Paul ſais in ye vi chaiptur to ye Galathians / I trow yat thair is forgiffine of ſinnis in ye halie chriſſine kirk and in na oder place and yat helpis na thing to ye forgiffine of ſinnis quhat ewer ony man or woman dw bot giff he haiff ye richt faith in ye halie chriſſine kirk / I trow yat it ſtopis thayme notht of forgiffine of ſinnis quhilk ar in ye chriſſine kirk quhou greit or quhow mony ſinnis thay haiff dwne / for thay get forgiffinis of thayme als lange as thay ar in ye halie kirk and trowis in ye word of God and his greit grace ād marcie ād thinkkis to mēd thair liff / our lord hes giffine to ye chriſſine kirk (quhilk is al gwid chriſſine men yat trowis in his word) ye keyis yat is power to lowſz ſyne / As Sanct Mathew writis in his xviii chaiptur / Quhat ewer ze lowſz apone ye ye zeird yat ſal be lowſz

19525
Pedersen, C.

ty the heuine our lord ſaid to S. Peter (as S. Mathew writis ty his xvi chaip.) I ſal giff to ye/the keyis of ye kingdome of heuine quhat thou lowſis apone the zeird yat ſal be louſz ty the heuine/our lord ſaid thir wordis to S. Peter apone al chriſ ſine mannis way and noth alanerlie to hi me alene/that he ſuld hatff yat power/bot that al quhay trowis ty hime ty the halie chriſſine kirk ſuld haiff power to louſz ſin nis with his word and the halie ſpreit/ as S. Jhone writis ty his xx chaiptur/th at our lord ſaid to al his diſciplis / Raſawe ye halie ſpreit/quhais ſinnis ze forgiff thay ar forgiffine/ heir of it is prowine that al quhilk hes noth ye halie ſpreit ād al qu hilk ar aganis Godis word thay haiff nay power to louſz ſine/ for ſine cane notht be= lowſit withoutine the halie ſpreit and Godis word and ye meritis of ye paſſione of Chriſt/thairfor na mane cane louſz ſine of his aune power for cauſz he is ane biſ chop or ane preſt or ane mwnk/ bot this is dune with the halie ſpreit and our lord

Jesus Christis word and noth throw thair power as thay and thair prechours hes precht to the pepil / trowis thow as the halie writ- sais yat thy sinnis ar forgiffine ye with our lord Jesus christis word for his blwid / thane thay ar aluterlie forgiffine ye / bot trowis thow yat thou wil dw satisfactione for thayme with thy aune guid warkis thane thay sal notht be forgiffine to the / for causs thou lichtlis ye passione of our lord Jesus Christ yat he hes notht dwne ane-uch for thy sinnis bot thow trowis yat thow wil thy selff dw perfiter satisfactione with thy guid warkis na Christ hes dune / bot yat is impossibil yat ony man cane dw satisfactione with al ye guid warkis quhilk he cane dw in al his liff for culd ony man dw that / thane our lord Jesus christis deid war invane as S. Paul sais in ii chaiptur to ye Galathe. I trowe yat al men sal rād up of deid baith guid and euil with saul and body swa that the same body quhilk wess gro-

Pedersen, C. 1952

wit (t rottine be for or distroyit in as or in ony oder maner sal risz wp agane i trow yat thair is ane euerlesland liff efter thir resurrexione to al sanctis and guid christine men / and yat thair sal be ane euerlestand deid and condamnacione to al evil and onfairhful men / and i dout notht of al thir forsaid artiklis bot I trew yat god the fader sal fulfil thaz me with his sone (our lord Jesus Christ) and with the halie spreit amen

Heir efter folouis the pater noster with ane schort declaratione apone the same

The disciplis desirit at our lord Jesus Christ to leir thaime to pray (as Jhone did his disciplis) as S. Luc writis in his xi chaiptur in the quhilk ca. he techit thayme quhat they suld pray and quhow thay suld persiueir and be constant in prayer / alsua he techit thayme quhow thay suld pray ād quhat thay suld pray quhen he precht the sueit sermond to thayme a-

pone the montane (as S. Mathew wri-
tis in his vi chaiptur) sayand quhen ze
pray ze sal notht haiff mony vordis as
ye paganis dwis for thay trow to be hard
for thair mony vordis quhairfor ze sal
notht dw as thay dw forzeur fader in the
heuine knawis quhat ze mister or ze desir
ony thinge of hyme quhairfor ze sal pray
swa ✿ Our fader thow quhilk is in ye
heuine/thy nayme mot be hallowit / thy
kingdome mot cum (to vs) thy wil mot
be dwne in ye zeird as it is in the heuine
giff vs this day our daillie breid, and for
giff vs our dettis as we forgiff our det-
touris/and leid vs notht in temptatione
bot deliuer vs fra ewil Amen / Heir off
our Jesus Christis aune vordis ve leir
quhow and quhat ve sal pray/the quhilk
ti thingis ar neidful to vs to knaw

Quhou ve suld pray

WE sal noth haiff mony vordis
bot we suld haiff our hart and
thocht apone that quhilk we
pray/ye fewer vordis ve haif ye

Pedersen, C. 19525

prayer is ye better / and ye may vordis
be haiff without ye hart thairapone ye
prayer is ye var / few vordis vith ane ar-
dent desir of ye hart is ane crissine prayer
mony vordis vith ye mwtht vithout ye
hart is ane paganis prayier / quhairfor our
lord said ze sal notht haiff mony vordis
quhen ze pray as ye paganis dwis / he
said alsua to ye samarittane as sanct Jhone
vritis in his iiii chaiptur voman trow
me the our is cum / quhen thay quhilk
prayis faithfullie to the fader sal pray to
hime in the spreit and in verite / to pray in
ye spreit yat is said aganis thayme quhilk
prays wtuertlie with ye mutht and notht
ye hart / to pray in verite yat is said aga
nis ye prayer quhilk is lik to ane schaudeu
quhilk aperis wtuertlie in ye air as it var
ane oder thinge in verite / sua quhen men
mwuis the mwtht and the lippis and the
tunge wtuertlie without ye hart ād mind
thair apone / this prayer aperis vtuertlie
be for mē bot it is notht in verite quhairfor
it may be comparit to ane schadow / god

ſaid of thayme that prayis to hyme ſua / as the propheit Eſaias writis in his xxix chaip / this pepil virſchipis me with tha ir lippis bot thair hart is far fra me / bot the ſpiritual and veray prayer is vith the inwert deſir and mwrning of the hart to God for his help / our ſalut our ſais of thayme yat prayis ſua / as S. Mathew writis in his vi chaiptur / Bliſſit ar thay quhilk murnis for thay ſal be conforttit ye wtuert prayer with ye muth (without the hart) be for men is na voyth be for god / bot it makis falſz wtuert ha- lines and hipocritis and cauſis thaime to trowe yat thay haiff prayit veil quhē thay haiff bablit lange with the lippis / bot the ſpiritual ād veray prayer makis men god lie and fewitful be for God / That is noght poſſibil that he came haiff mony voy dis that prayis ſpiritualie with the hart for quhen he remembers thay woydis with the quhilk he prayis ād quhat thay meyn / ſua he may leiff the woydis and think quhat yat meyn / or elles he mā leiff

Pedersen, C. 19525

the mening and think apone the wordis thairfor may nedis nocht to reid and pray vtuertlie with the mucht bot giff that be inuertlie with the hart and ane feruent desir swa that the mynd solow with the wordis and the menynge thair of / thair is mony psalmis in the psalter of lowine ād thankkis to god ād to pray with / neuerthe les thay haiff few wordis in thayme thay raiss vp the hart to think and pray and to desir guid of god / part of psalmis ar sewert be this word sela that singnifeis rest ād pece ād this word is noder red na sung in ony place / bot it singnifeis yat thair is ane singlar markkit thing in yat prayer ād that man sal rest thair ād ramember apone the meninge and lat the wordis alone sa lange

Quhat suld we pray

THe wordis suld be thay quhilk our lord Jesus Christ lerit wss / our fader thow quhilk is in the heuine

ꝛ ce. Sane our lord hime selff maid this prayer thairfor without ony dout it is ye best and maist acceptabil to our heuinlie fader for haid our maister Jesus Christ knawine ony oder prayer mair profetabil for wsz and mair plesand to his fader/in verite he haid lerit wsz that / neuertheles na man sal onderstand sua that oder prayers ar ewil or oneprofetabil quhilk hes noth ye Pater noster in thayme/for mony prophetis ād halie men prayit mony prayers befor that our lord vesz borne and neuerthelis thay var hard with God / bot al oder prayer awalis noth quhilk hes noth ye same meninge Psalmis ar guid prayers bot thay schaw notht sa cleirlie this prayers meninge as it dwis it selff suppos thay haiff that same meninge in mony placis/thairfor it is ane greit folie that ony oder prayer suld be cōparit to the Pater Noster or to say or leir oders that thair lisz mair pardone to ony oder prayer / as the papis hes dwne giffand

Pedersen, C.
19525

sa mony thousād zedris to reid ye dremis
of mē and thay quhilk redis thayme may
deliuer sa mony saulis of purgatorie/and
thay sal noth be condannit/ye quhilk is al
bot manifest leinge and haldis ye pepil in
errour I held mekil alsua befor of siclik
praers ād pardonis in my blindnes quha
ir in i vesz befor quhen i vesz blindit with
ye deuilis doctrine qnhilk is ye doctrine
of men / quhilk spekis leinge throw ypo-
crisie as sanct Paul vritis in ye iiii ca.
of ye first epistil to thimothe and in mony
oder placis of his epistlis bot lowit be ye
fader of licht quhilk hes brocht me and
mony oders out of this blindnes and mirk
nes of egipt be the licht of his halie
vord quhilk is sprunge wp to vsz qu-
hilk ramanit in mirknes and ingnorance
part prayis ane special prayer for to get ri
ches oder to get vardlie honours / oder
for oder peticions/ād sua sancte Brigitte-
is prayer ād ye xv o and S. Gregoris vii
o and alexandri and sixti and iulii and pa
pis prayers hes beyne haldine mair precious

na our lord Jesus Christis prayer for cau
ſz thay haiff giffine ſic leinge and pardone
to thayme ye quhilk heſz blindit ye pepil
and cauſit thayme to trow mair in the
prayers dremit be men (quhilk ar leare)
na in ye prayer maid be our lord Jeſus
Chriſt quhilk is ye euerleſtand verite /
Mony prayis ye pſalter of our ladie part
with queral bedis for cauſz thay ſuld thair
for haiff greit pardone / and odere prais
this Pſalter / and makis thair of ane fra-
ternite / ye falſz prechours ſaid to ye ſimpil
pepil yat thay vane ye greit pardone for
this ſupoſz thay prayit this nocht with ye
hart bot yat is manifeſt leinge / ſiclik as
ye oder thingis yat thay ſaid thairof yat
yair ſuld be say mony thouſād zeris of par
done for ye prainge of thayme / ſiclik pray-
ers ar mair skaithful na profetabil to ye
ſaluatione of the ſaul for cauſz our lord
Jeſus Chriſtis prayer is thairfor lichtlit /
al that is nedful to the ſaul and liff of
man is habundantlie contenit in the Pa-
ter Noſter for al the pardone and blifſinge

19525
Pedersen, C.

and al oder thing quhilk is neceſſar for liff and ſaul baith in this vardil and in the vardil to cum is contenit in the Pater noſter / and it is better to pray ane Pater Noſter with ane feruent mynd thair apone na to pray al the oder prayers maid be men with their greit pardone AMEN

The Pater noſter

is diuidit in
ii partis

The firſt part is ane be-

ginning and preparatione to pray

The ſecund part is diui-

dit in vii peticions

The beginning

Our fader thou quhilk

is in the heuine

ALmichtine God ſane thow of thy ſinglar grace and mar cie hes noth alanerlie maid wſz/bot alſua commandit and lerit wſz be thy ſone Je ſus Chriſt that we ſuld cal and hald the for our beſt belowit hewinlie fader/ ſup poſz thow may richtuſlie be ane ſcherp iu ge apone wſz pwir ſinners for our innu merabil ſinnis quhilk we haiff dwne aga nis thy commandis and godlie wil in mo ny vays/and thairthrow hes greitlie offē dit thy maieſte / quhairfor o Heuinlie Fa der giff wſz thy marcie and ane ſwuer fa ith and hop to the in our hart that we may aluterlie without ony dout trow in thy faderlie marcie lwiff and grace āð iat wſz knaw thy faderlie lwiff quhilk thow hes to wſz āð ſchew to wſz giffāð thy onlie ſone to deid for our ſaik āð gif wſz faith to trow veralie that thow art our derreſt fa der and that thairfor we may lwiff the with al our hart and knaw and trow in verite that we ar thy bairnis and that

Pedersen, C. 19525

we may cal ye fader with blithnes ād cry traistfullie and pertlie to ye ty al our aduersite defend vs fader fra al ewil yat we may al tyme rainane thy bairnis and yat we serue noth to mak ane terribil tuge of ye/or yat we mak noth ye our inime (with our sinnis) quhilk ar thy bairnis and heritours/ Thow wil noth yat we alanerlie suld cal ye fader bot thow wil yat we sal al cal ye our fader/ and yat we sal euerie ane pray to ye for oder/ quhairfor giff vs ane brodertie lwiff to oder yat we may al knaw and onderstand yat we ar al to gider breder and sister and yat thow art al our fader/and giff vs yat we may euerie ane pray for oder and noght to pray alanerlie for our selff or seik our aune profeit of ye/bot alsua our breders and lat vs cast away al inuy ād crabitnes quhilk is amāgis ony of vs ād lat vs lwiff euerie ane oder with our hart as ye guid bairnis of God suld dw/ yat we may al say to gider to ye our fader and noght alanerlie my fader/ and sane thow art noght ane

fleſchlie zeirdlie fader as ve haif heir apone ye zeird/bot thou art our ſpiritual fader qu hilk is in ye heuine ād thou cane newer de bot thow art immortal without ony end bot our fleſchlie fader heir apone ye zeird is mortal and vaik and cane noth ſaiff hi- me ſelff fra deid thairfor thow art gretar and ane better fader to wſz na our fleſch- lie fader /and thow leris wſz to leiff our fleſchlie fader and moder ſiſter and bredir ſtendis and kine riches and mony gloir and honour and al the vanite of this var- dil/and our aune liff for thy ſaik / O he- uinlie fader thairfor giff wſz grace to be thy heuinlie bairnis and leir wſz yat we may alanerlie think apone ye euerleſtand airſchip and dwellinge of our ſaul quhilk is in the heuine / That ye fleſclie faders heritage draw wſz notht fra our richt air- ſchip and mak wſz ye barnis and airis of ye vardil bot giff wſz yat we may ſay to ye vith ane richt hart / O heuinlie fa- der giff wſz yat we may vyralie be thy he- uinlie barnis and airis A M E N

19525
Pedersen, C.

The first peticione

Thy nayme mot be hallowit

Almichtine God best belowit hewinlie fader thy halie nayme is mony vayis dispisit ād lichlit / it is alsua callit to mony thingis quhilk ar noth to thy lowine and honour / bot abusit to sine and ewil and vichcraft and to mony greit abhominabil aithtis / sua yat ye chris sine nayme quhilk we haiff of Christ quhair throw we ar callit chrissine men yat is mair to dishonour of thy halie nayme na to honour / it is dailie blasphemit / amāgis vs in mony innumerabil vayis quhairfor giff vs thy godlie grace that we may keip vs fra al thing quhilk is notht to the lowine and honour of thy halie nayme / help alsua that al vichcraft and fals traist in the deuil / and in al oder cre

atures may be distroyit for thy halie nay-
mis saik Pwt away al onfaithfulnes out
of our hart quhairfor we trow notht richt
and faithfullis in the as we suld dw/And
giff we trow in ony creatur quhilk we
suld notht dw bot onlie in the thane tak
this vane belewe aluterlie out off our
hart/help for thy godlie power that al he
resie and fals doctrine quhilk is techit ād
prechit onder the colour of thy halie nay-
me may aluterlie be distroyit/help alsua o
heuinlie fader that neyne dissaue wz with
fals godlines fenzeit meiknes / and hali-
nes/help that neyne dissaue oder in swerī-
ge and leinge with thy halie nayme / keip
wz al fra vane hop and traist quhilk ar
maid onder the colour of thy halie ney
me/keip wz fra al spiritual hienes and
fra al vane gloir / and leir wz to cal
apone thy halie nayme in our aduersite
help wz sicklik that we forzet notht to
cal apone thy halie nayme in the time of
our deid quhen our hart and vittis ar sul
of sorow and dolour / help wz that we

19525
Pederson, C.

may alanerlie lowe and honour ye in al
our warkis and thochtis and speking
and yat we desir notht thairfor na vane
gloir na vardlie honour bot lat al lowine
ane honour come to ye our heuinlie fader
to quhome al lowine and honour alanerlie
pertenis/keip wsz fra al onthankfulnes
quhilk is ane greit sine befor ye/O heuin
lie fader raisz wp al men to honour and
lowe ye for our chrisstine faith and al guid
warkis quhilk ar ye frwitis thair of/and
lat wsz noth desir lowine na honour thair
for/bot lat al man lowe and honour ye
and thy halie nayme thair of/ to quhome
al lowine and honour is det/o fader giff
wsz yat neyne tak ewil exempil of our liff
quhairthrow thy halie nayme may be licht
lit/O fader keip wsz that we desir nay
thinge in this vardil bot giff it be to ye ho
nour of thy halie nayme ask we ony thin-
ge fra ye o heuinlie fader quhilk is notht
to thy honour heir wsz noth and dw noth
efter our wil bot efter thyne/ bot help wsz
yat we may liff sua heir apone ye zeird yat

ve altime knaw yat ve ar thy veray bair-
nis that ve cal notht the our fader falslie
inuane / al the psalmis quhair vith ve
thank and lowis the nayme of god / per-
tenis to this for said peticione

The secund peticione

Thy kingdome mot cum

(to wsz)

THis zeirdlie liff quhilk ve haiff heir
in ye vardil quhilk is ye kīgdome of
sine and euil and the deuil is prince
thairof for he is the beginner of al sine ād
euil he is ane falsz desauer of al man / bot
thy kingdome is the kingdome of grace
and guidnes in the quhilk Jesus christus
thy vellbelouit sone is prince and lord and
he is the beginner of al guid and the ve
ray wprayser of al marcie and grace thair
for fader help vsz to ramane in this king
dome ād be marciful and giff vsz grace to
trow richt in Jesu Christ thy veilbelowit

Pedersen, C. 19525

ſane/giff vſ alſua ane ſwuer hop in thy grace and marcie aganis our ſinſul conſci ence/ giff vſ ane veray lwiff to the and to al men apone the zeird for thy ſaik/ o= fader deliuer vſ fra al onfaithfulnes and fra al hettrand and inuy and fra al the varkis off ye fleſch yat yai draw vſ noth to condamnacione apone the later day help vſ that ve may owercum al euil deſiris and giff vſ grace to liff richtuſ= lie in al vais /keip vſ fra al cur inimis ād ſtrif and giff vſ grace to ramane in to thy kingdome quhilk is pece grace and cherate/help vſ that hettrand and in uy and the oder varkis of the fleſch ha= iff noth thair kingdome in vſ/bot lat bro derlie cherate meiknes ād paciēce ramane in vſ/help vſ that ve diſpar notht in our aduerſite bot lat vſ haiff thy hewinlie blithnes in our hart ād tak al our ſorow fra vſ / lat vſ be ful of al guid varkis quhilk ar the frwitis of the richt chriſtine faith yat thou may al tyme ring in vſ ād that ve may ramane in thy kingdōe that

ve may ſerue and honour the dith al our hart and liff efter thy commandis and ha lie wil and lat vſz aluterlie be gidit be ye al wayis and notht efter our ſelff or efter our body or efter the deuil or the vardil lat vſz notht folow the deſiris of thayme bot aluterlie thy wil/help vſz that thy kingdo- me may now begine in vſz and be dailie ekit /that euil deſiris of the ald adame ha- iff na power ower vſz/help vſz that ſane thow of thy greit marcie hes raſit vſz vp fra ſine that ve ſal na mair heir efter/ bot giff vſz that ve may be ſtark in the faith ād noth aluterlie to begine to lyff veil bot alſua to perſeueir in ane guid liff as Da- uid ſais/Lord illuminat my eyne that i ſleip notht (or that i ſal notht in ſine) that me inimis haiff na power ower me help vſz O heuinlie fader yat ve may ramane conſtant in the halie crhiſſine faith yat our kingdome may be endit and maid perfit in thy kingdome to cum / help and diliuer vſz of this ſinful and

19525
Pederſen, C.

miſerabil liſſ and giff vſz grace to deſir al tyme thy euerleſtand kingdome ād contēp the kingdome of this vardll / giff vſz gra ce that ve be notht red for the deid / bot to deſir it that ve may cū to thy ewerleſtand kingdome and liff / tak fra vſz al lwiſſ quhilk ve haiff to this mortal liff and vardlie pleſour / yat thy kingdome may be perfit in vſz / al pſalmis quhair vith ve pray to our heuinlie fader for his grate and chriſſine liff pertenis to his peticione

The thrid peticione

Thy vil mot be fulfillit in the zeird as it is in ye heuine

OVr aune wil is al tyme euill quhen it is comparit to thy halie wil / bot thy wil is ay guid quhair for ve ſuld al tyme pray

yat it altime be fulfillit thairfor be mercifull to vs hewinlie fader and lat vs dw na thynge efter our desir bot giff it be thy wil giff vs grace to haiff pacience quhen our wil is postponit/giff vs grace that we be notht inpacient in our spekinge or quhen ony man sais our dwis to vs ony aduersite/and that we bane notht na bakbit ony man/lat vs notht defend vs with inpacience bot lat vs humil vs and suffer thayme pacientlie quhilk sinnis aganis vs in word or deid/alsua lat vs noth tak it heuy in hart quhat ony man dw aganis vs lat vs distroy our aune wil/lat vs blis thayme quhilk efter thy blissit wil dwis agãis our wil / giff vs grace yat we may paciẽtlie suffer al seiknes powerte and al aduersite and that we may onderstand /at that is thy godlie wil that thow dwis sua with vs to mortify our flesclie wil/giff vs grace that we may suffer pacentlie our inimis and yat we rewenge vs notht apone thayme na dw thayme notht euil for euil bot guid for euil / and lat vs suffer thayme

Pederſen, C. 1525

and lat wſz remember that we may cum to the heuine throw ſuffering and be na oder way onder ye heuine and yat we may onderſtand yat quhat thay dw to wſz it is efter thy halie wil / and that we thairfor thãk ãd lowe the / lat wſz noth veit the de uil or euil men of ony aduerſite quhilk cũ is to wſz aganis our wil / bot lat wſz thãk thy godlie wil quhilk diſponis althing to our guid and to ſtop our aune euil wil / and to giff wſz the greittar blithnes in thy kingdome / giff wſz grace to de blithlie and to ſuffer the deid pacientlie for thy ſaik yat we diſpleiſz noght ye be inpacience or dout in ony maner / bot lat wſz thane perfitlie trow that thow heſz dwne ſatisfaccione for al our ſinnis and that thow blithlie forgiffis wſz thayme and wil ſaiff wſz for thy guidnes / giff wſz grace veilbelowit fader that we liff noght efter the deſiris of our menibers / bot efter thy bliſſit wil keip wſz fra inpacience in our aduerſi te and inobedience to thy wil and fra al oder euil of our aune wil and giff wſz gra

ce that ve may be obendient to the and pacient in al vais efter thy wyl / and to ramēber apone ye obedience of thy sone Jesꝰ Christ quhilk beand in ye schaip of god neuertheles he lawit hime selff and twik apone hime ye schaip of man & ce. giff vsz alsua grace to haiff ane fre and perfit wil in al maner baith in spiritual ād temporal thīgis efter thy wil/keip vsz fra al detraccione ād sclander that we bringe na man in ane euil fayme/ lat vsz notht speik euil or iuge ony man vranguslie / tak auay siclik euil twngis and greit sine fra vsz / that we dw notht swa our selff na haiff na plesour to heir siclik of oders/ bot leir vszthat quhair ve se or heir the thing quhilk is euil of oders that ve may turnne that tho the best alsz far as possibil is to wsz/ and schaw this alanerlie to ye heuinlie fader and commit that to thy wil yat thow dispone thair with as thy selff thinkkis expedient / and lat wsz forgiff thayme quhilk detrackis and spekis euil of wsz with thair euil twngis and lat wsz noth desir ony euil to thayme thairfor

Pedersen, C.
19525

bot erer to pray for thayme/o heuinlie fader leir vſz to knaw that neyne cane dw vſz ony ſkaith or ewil bot he dwis hime ſelff a ne thouſand timis mair in thy ſeicht And giff vſz grace thairfor to be maraſul to hime /and to haiff picte thairof for cauſz he heſz neyne of hime ſelff for thow punſſis al euil varkis and ſine /giff vſz grace that ve be notht blith of thair aduerſite quhilk heitis vſz/lat vſz notht be ſorouſul of thair proſperite/al the pſalmis ād prayers quhair vith ve pray for ſinners and for our inimis pertenis to this peticione

The iiii peticione giff vſz this day our daylie breid

DAlmichtine hewinlie fader giff wſz that we want newer our ſpiritual breid thy halie word/bot that we haiff it al time to refreſch wſz daylie lat notht the wardlie tirannis ſpulze vſz thairof/ye quhilk yow hes glanerlie cō

mandit to heir and liff thairefter as it is
writine in ye vi and viii c. of Deuterono.
Lat wſz nocht liff efter our anne wiſdo=
me thinkkand thairthrow to pleiſz the /
thay quhilk dwis ſua thay ar maid fulis
as it is vritine in ye xxix c. of ye prophcit
Eſaie this breid fedis and ſtarkis our ſaul
O heuinlie fader giff vſz grace that chri=
ſtis liff and paſſione / his word and his vā
gel his varkis and wil may be richt prech
it to wſz and to al men in the vardil yat
we may al knaw and onderſtand and
prent thayme in our hart and rainēbrance
giff vſz alſua that we may haiff Chriſtis
word ād liff al tyme be for vſz in the ſeicht
of our ſaul as ane murrour and exempil
to liff richt thairefter / giff vſz grace to be
ſtark and blith (in our aduerſite) be the bit
ter deid and paſſione of Jeſus Chriſt ād
to ramember that he ſuffert pacientlie for
our ſinnis / giff vſz grace to ouercum the
euerleſtand deid / for Jeſus Chriſtis deid
and the ſwuer faith quhilk we haiff tha=
ir to / that he hes dwne perfit ſatiſfacti=

19525
Pederſen, C.

one for out ſinnis / and lat wſz folowe our ſaluiour to the euerleſtand liff with out ony impediment / Giff thy grace to al prechours and techours that thay may richt prech and leir the pepil thy halie word quhilk is neceſſar to our ſaluatione and leir al men to knaw Jeſu Chriſt thy ſone and the greit marcie quhilk he hes dwne to wſz al deliuerand wſz fra the dewil and the eternal condamnatione Help al that heris thy word that thay may tamēber thair apone and mend thair liff thairefter / O heuinlie Fader lat al falſe doctrine and prechine be diſtroyit and paſz out of the hartis and rauenbrance of al men quhilk prechis and leris nocht thy richt word and will / and ye meritis of Jeſus Chriſt / be marciful to al thayme quhilk callis thayme biſchoipis / and Preſtis Awnckis and freris that thay may onderſtend thy halie word quhilk bringis to the euerleſtand liff and ſaluatione keip al thayme quhilk ar noth ſtark in the faith that thay tak nocht ewil ey-

empil of thair liff quhilk callis thayme Prelatis of the kirk or to dw ony wark quhilk is agains thy wil / keip wſ fra al hereſie and fals doctrine / That we may ramane al in thy halie word and doctrine quhilk is our daylie breid and the fwid of our ſaul/leir wſ to remember perfitlie and prent in our hart the bitter deid and paſſione of our lord Jeſus Chriſt / and giff wſ al grace to ſchaw in our liff and warkis that we ar richt chriſtine men/giff vſ grace to reſaue chriſtinlie ye teſtamēt of our lord Jeſu chriſt at our later end / O heuinlie fader giff wſ our dailie breid that Chriſt may ramane in wſ and we in hyme without omy end And that we may richt beir that nayme quhilk we haiff of hime / of quhome we ar callit chriſtine men and yat we may liff chriſtinlie efter his halie doctrine ſua yat ye frwitis of our chriſtine faith may ſcheyne in ye ſeicht of al men quhairof thay may lowe ye as thy ſone Jeſus Chriſt techit wſ in the v c. of S. Mathew / O heuinlie fader giff vſ alſua neceſſar thingis to our

Pedersen, C. 19525

corporal ſuſtentatione be our aune richtus laubour and noth be oder mennis lat wſz noght eit the pwir widouſz houſſis onder the colour of lang prayers lat wſz noght liff of the ſweyt and blwid of the pwir as dwis oppreſſours and the tirannis of this wardil/ Lat wſz noth liff of okir or be ony falſait or ſtouth the quhilk is ane greit ſine and mekil wſit in this wardil of the quhilk fathane is prince/ thow heſz commandit wſz to eit our breid with ye ſueit of our browis/ as it is writtine in the iii c. of Geneſis / Siff wſz grace o hewinlie fader to liff efter thy command and noth as dwis the tirannis and oppreſſours ād theyffis and ſtark ydil beggers the quhilk ar blwid ſuppers of the pwir and eitis noght thair aune breid bot oder folkis aganis the command of God / al Pſalmis and prayers quhair with we pray for the ſtait of the chriſtine kirk and ſpecialie that we be noth deſawit with fals doctrine/ and for thayme quhilk ar in aduerſite pertenis to this petitione

The v peticione

ffoꝛgiff vſz our dettis

as we foꝛgiff our
dettouꝛe

This peticione techis vſz yat we ſuld firſt foꝛgiff thayme quhilk hes failzet aganis vſz and quhen we haiff dwne yat/thane we may pꝛay to cur fader yat he wil foꝛgiff vſz our ſinnis/ Beir it is techit beforꝛ in the thꝛid peticione yat the wil of God be fulfillit/ and yat we ſuld ſuffer al ewil and aduerſite pacientlie/and to dw na cuil foꝛ cuil bot to dw guid to yaime quhilk heitis vſz ſiclik as our heuinlie fader dwis/quhilk cauſis his ſone to ſcheyne apone ewil men and guid/ and giffis his rayne to ye richtus and on richtus/thairfoꝛ heuinlie fader help and ſtark our onderſtanding/and our mind ād hart baith now and at our later end yat we ſal notht in dout na diſperatione foꝛ

Pederſen, C.
19525

our innumerabil sinnis / In tyme of our deid bot lat vs thanc swuerlie trow / that Christ thy sone hes dwne satisfactione for thayme / thairfor giff vs pece and rest in our hart yat we blithlie desir thy cõinge to ye iugiment / O fader iuge vs noth efter thy iustice / for thair is na flesch iust befor ye / O fader leir vs yat we traist notht in our aune guid warkis in our fasting or prayer and in sicklik oders quha ir throw ye ypocritis of ye vardil trowis to mak thayme selff richtus / bot lat vs alanerlie traist in thy promis and marcie lat vs noth dout na fal in disperatione for our sinfull liff bot lat vs trow and remember that thy marcie and grace is without ony comparisone greittar nay al our sinnis / O heuinlie Fader help al men quhilk ar vexit in thair hartt doutand for thair sinnis and specialie in the tyme of deid forgiff thayme and stark thayme and rasaue thayme to grace / giff vs thy grace and marcie and forgiff vs

our sinnis siclik as thow hes commandit wsz to dw guid to thayme quhilk dwis wsz euil / expel the deuil fra wsz quhilk is our crwel mimi/and accusis vsz scherp lie befor ye of our sine baith now and in ye time of our deid/ and siclik our awne conscience accusis vsz and murmurs aganis wsz for our sinnis thairfor lat wsz repent thayme and trow that thow wil blithlie forgiff wsz for ye deid of thy sone Jesus Christ/ O heuinlie fader iuge wsz notht efter the accusatione of the deuil na efter our aune conscience / Heir notht the dewil quhilk accusis wsz baith nicht and day befor ye/siclik as we wil noth glaidlie heir thayme quhilk bakbitis oders/O heuinlie fader tak fra wsz al thingis quhilk accusis wsz of sine and giff wsz ane cleyne and ane guid conscience without sine and euil desiris/yat we may haiff ane cleyne hart to the ād giff wsz alanerlie to thy greit marcie and grace and suffer al aduersite blithlie and siclik de glaidlie that

Pedersen, C.
19525

we may cum to thy euerlestand blithnes al Psalmes and prayers quhairwith we pray for the forgiffine of sinnis and the marcie of God/pertenis to this peticione

The vi peticione

Leid vs noth in temptatione

WE haiff iii tempers (and we ar tempit be iii vayis) quhilk is of ye body of the dewil/ād of ye vardil quhairfor we pray ye almichtine God our heuinlie fader that thow wil giff vs grace to dant the ewil desiris of our body/giff vs grace yat we may stand aganis al inordinat and super fluis desiris in meittis and drinkkis and slepinge/and aganis al hienes and al oder sinnis giff vs grace to dant our bodis and to subiect thayme in seruitut/and to mortify the ewil desiris of thayme with

the ramenbrance of Jesus Christis pas-
sione and deid and lat vs nocht fulfil the
desiris of the body to draw vs to sine
giff vs grace that quhair we se ony per-
sons the quhilk may draw vs to sine that
we tak nay euil occasione of thayme bot
lat vs thank and lowe and honour ye D
heuinlie fader quhilk hes maid say plesād
creaturs ād yat thay may be occasione to
vs of al clenes ād chaistite / giff vs gra-
ce that quhen we heir any plesand thing
or gettis ony thyng quhilk we thynk is
plesand and guid as riches or honour /
yat we desir noth our plesour thair in / bot
that may be to thy lowine ād honour / keip
vs fra auarice and fra al desir of vard
lic riches or vayne gloir / keip vs alsua
that the fals plesour and promissis and
vane blithnes of this vardil desawe vs
nocht na draw vs noth efter thayme / keip
vs that we be noth impaciēt quhen ye var
dil gāgis aganis vs be pouerte ād aduer si
te bot giff vs grace to contēp al the vant
te ād falsait of it as we promist in our bap

Pederson, C.
19525

time / lat vſz ſtand ſtark in our promis and euerie day grow mair ād mair in the ſwuer faith / keip vſz fra ye ſpreit of prid yat ve be notht pridful of ye giftis quhilk thou hes giffine to vſz in this vardil that ve lichtlie notht oders / keip vſz that ve beir na hettrand in ony maner aganis ony man / lat vſz notht fal in ony temptacione of our faith or in ony dout or diſpair of thy marcie and grace noder now na in tyme of our deid ❡ heuinlie fader i cōmend to the al chriſtine men quhilk fechtis aganis the mony temptacions quhilk cūis of the body of the deuil and of the vardil ſtark thayme quhilk ſtandis now / raiſz thayme vp agane quhilk ar falline / and giff vſz thy grace quhilk ar heir in this vardil amangis ſa mony cruel innimis ād tempers the quhilk al tyme fechtis aganis vſz vithout ony ſciſſinge that ve may manfullie fecht and ſtand aganis thayme be thy help and cum to the euerleſtand blithnes and pece in the heuine amen

The vii peticione
bot deliuer vs fra euil

This peticione is agnis al euil and punicione quhilk we haiff seruit for our sinnis / O heuinlie fader keip / vs fra displesour of the and fra the euerlestand payne of hel / keip vs fra thy scherp iugiment in the tyme of our deid and apone the later day of dume / deliuer vs fra the deuil and fra hastie deid / deliuer vs fra fir ād vater hunger ād weris ād schedding of bluid / keip vs fra al thy greit plagis pestilence lipper grangour and fra al oder siclik greit seiknes deliuer vs fra al euil and corporal aduersite Neuertheles lat al thynge happine quhilk we desir in this peticione efter thy halie wil to the louine and honour of thy godlie nayme O heuinlie fader giff vs yat we may get the thingis quhilk we desir in thir peticiens ād lat vs noth dout thatrof yat thou heris noth

19525
Pedersen, C.

our peticions blithlie and wil giff vs thay thyngis quhilk we ask fra the quhair for we say al amen that is veralie be it sua

Ane schort disputacio

ne apone the pater noster betuix god ād ye saul

The saul sais/our fader thou quhilk is in ye heuine we ar thy bairnis heir apone ye zeird ād seuert fra ye heir in ane frēmit cuntreth quhou greit ane space is betuix vs ād ye: quhou sal we ony tyme cū hayme to ye in our faders kigdome

God answaris as ye propheit Malach sais in his first c. ane bairne honours his fader/and ane seruand dredis his lord am i zowr fader quhair is thane my honour quhilk ze suld giff to me: am i zour lord quhair is thane my dredour quhilk ze suld haiff off me: for my nayme is continualie al ye day blasphemit amāgis zou as ye propheit Esaias sais in his lii chaiptur

The firſt peticione

The ſaul ſais o heuinlie fader that is thy verite ve knaw our ſine beſor the/be to vſz marciful and ane gract ous fader ād count notht ſeherplie vith vſz bot giff vſz thy grace that ve lyff ſua heir efter that ve may lowe and honour and dreid thy halie nayme for euer/lat vſz notht thynk or ſpeik or dw bot the thyng quhilk is to thy lowine and honour / ſua that ve altyme ſetk thy lowine and honour and notht our aune/Dhewinlie fader giff vſz grace to lwiff the abune al thyng and to dreid and lowe the vith al our hart

God anſuaris quhou cane my nayme be honourit or haldine halie amangis zou for the hart and thocht of man is redy to ewil fra the zouth as it is vritine in the viii c. of geneſis /and nay man cane ſing my lowine in ane fremmit land as the propheit Dauid ſais in ye cxxxvi pſalme

19525
Pedersen, C.

The ſecund peticio ne

The ſaul anſuaris o heuīlie fader yat is in verite ve knaw yat our hart ād thocht is al tyme redy to evil and ſine / and that the vatdil and the deuil and the evil deſirts of the fleſch deſiris to ringe in vſz and to cvppel the out of vſz / thairfor ve beſeik the to help vſz in this batel and lat thy kingdome cum to vſz ād lat nocht ſine ringe in our mortal bodis that ve may be plefand to the ād that thou may alanerlie ringe in vſz / that we may be obedient to the with al our hart in al vayis

God anſuaris as it is vritine in the lxv pſalme i diſtroy thayme firſt quhome i wil help ād quhome i mak liffand or rich or guid or faiff i ſla thayme firſt ād leiffis thayme i mak thayme pwir and to nocht ād as Dauid ſais in the cv Pſalme ze wil nocht ſuffer my maruolous varkis and

consal quhou sal I thane help zow ? or quhat mair sal du to zou as the propheit Esaias writtine in his v chaiptur

The iii peticione

The saul ansuaris thar is in verite o heuinlie fader ve onderstād notht nay suffers notht thy gracious hand ād the cors quhilk thou layis apone vsz to knaw ye D heuinlie fader thairfor giff vsz thy grace and help ād leir vsz to lat thy godlie wil wirk in vsz / stop our wil and lat vsz dw nay thing efter it bot giff it be accordand to thy halie wil for owr wil and thyne ar cōtrarie for our wil is al tyme euil suppos it apeir to vsz to be guid

God ansuaris as the propheit Dauid writis in the lxxvii psalme that hes hapnit befor that mony hesz lwffit me with thair mwcht bot thair hart wesz far fra me / And quhen i laid my hand

19525
Pedersen, C.

apone thayme/that thay ſuld knaw me/ thane thay lap abak and paſſit fra me/as it is vritine in the ſame forſaid pſalme thay fled in the day quhen thay ſuld haiff fouchtine/ thay quhilk begwid to cum to= me quhen i pwniſt and corekkit thayme eſ ter my wil thay ar turnit ād falline in ſine agane/and diſſhonours and lichtis me and ar inpacient in the aduerſite quhilk I ſend apone thayme

The iiii peti cione

The ſaul anſuaris o heuinlie fader that is in verite for thair cane nay may be ſtark of thair aune ſtrintht And as it is vritine in ye lxxxix pſalme quhay cane ramane or byd thy punisſione thairfor cōfort and ſtark vſz heuinlie fa= der and lay thy hand marciſullie apone vſz and pwnis vſz eſter thy godlie wil yat

we may be now obedient to ye and suf-
fer thy hand pacientlie to thy honour /
Bot heuinlie Fader stark wsz (quhen
thow layis thy hand apone wsz) with
thy halie vourd our dailie breid and prent
thy sone Jesus Christ in our hart qu-
hilk is ye heuinlie breid that we may be
stark be hime and suffer blithlie al aduer-
site and giff ower our anne wil and ful-
fil thy wil / giff alsua grace and marcie
to al christine men and send wsz richt
prechours to prech wsz thy halie vourd /
and to knaw thy Sone Jesus Christ our
onlie saluiour

God ansuaris / As it is writtine in ye
vii and xv chaiptur of S. Mathew / and
in mony oder placis of ye halie writ / it
is notht guid to cast halie breid to dogis
or to giff the bairnis breid to dogis / ze
sine daylie supposz tlat prech to zow baith
nicht and day ze heir it notht na dwis
notht thair efter bot ze dishonour and licht
lis my halie vourd

Pederſen, C.
19525

The v peticione

The ſaul anſuaris/O heuinlie fader thairfor be marciful to wſz and for-giff wſz/ we forthink yat we haiff hard and lichtlit thy halie word and heſz notht liffit thairefter/ thairfor we pray ye heuinlie fader meiklie/yat thow wil haiff marcie of wſz thy bairnis and forgiff wſz our onthankfulnes and ſine/ and gang notht in iugiment with wſz for thair ſal neyne compeir richtus in thy ſeicht/ keip thy promis quhilk thow hes promittit to wſz/for we wil glaidlie forgiff thayme quhilk hes ſinnit aganis wſz/ and thairfor thow hes promiſt to forgiff wſz our ſinnis ſuppos we ſerwe noth forgiffinis of thayme thairfor for cauſz we forgiff oders bot for cauſz thow art trew and marciful and heſz promiſt wſz forgiffine of our ſinnis of thy aune gwidnes and grace and we forgiff thayme quhilk ſinnis aganis wſz/ we traiſt thow art ane trew God

and wil fulfil thy promis

God ansuaris / As it is vritine in the lxxvii Psalme / I forgiff zow zour sinnis and deliueris zow fra euil / bot ze forzet my kindnes ze ramane noth stark in ye faith / ze haiff ane litil faith / ze cane notht vaik ane our with me / ze fal sune in tēptatione agane

The vi peticione

The saul ansuaris / o heuīlie fader we ar seik and veik and thair is mony tēptations aganis vsz of our flesch of ye deuil / ād of ye vardil / O marciful fader help wsz and stark vsz and lat vsz na mair fal in tēptatione and sine agane / bot giff wsz thy grace that we may stand swuer and stark in thy faith / and that we may fecht manfullie to our later end / for we ma notht of our selff bot euil bot giff thow wil help wsz and giff wsz strintht

Pedersen, C.
19525

God answaris as it is writtine in the vii Psalme / I am richtus and my iugiment is richt quhairfor ze cane noth ramane one pwnist thairfor now ze man suffer trowbil and aduersite to pwnis zow and to turne zow fra zowr sinnis

The vii peticione

The saul sais / sane that our innimis quhilk ar our aune bodis ye deuil and ye vardil / drawis wsz daylie to sine / thairfor we be seik the heuinlie fader to deliuer wsz fra ewil / and quhen thow hes deliuerit wsz giff wsz grace thane to be thy veil belowit bairnis and to be obedient to ye in al vayis / and to dreid the as ye guid bairne dwis ye fader and to lowe and honour the forever Amē

Thy sone Jesus Christ hes lerit wsz ād alsua commandit wsz to pray to ye ād promist to wsz yat you wil heir our prayer in his nayme / Thairfor we trow sowerlie heuinlie fader yat thow wil heir wsz gracī

ouſlie to ye lowine and honour of thy ſelff Thow wil keip ye promis of thy ſone Ieſus Chriſt to wſz pwir ſinners/Thairfor lowine and honour be to ye of al thy creaturs without ony end/A M E N

Of the Aue Maria

THeir euerie man ſal mark that neyne ſal put thair hop in the virgine Maria or trow that ſchw cane ſaiff ony man for prayer or ſeruice dwne to hir Thairfor euerie man ſal put thair hop alanerlie in Ieſu Chriſt for thair is na oder ſaluiour bot he alene/quhilk gaiff himne ſelff in redemptione for al/as S. Paul writis in ye ii chaptur of ye firſt epiſtil to Thimothe/This is ye greitaſt ſeruice ād honour that man cane dw to God to trow in his ſone quhome he ſend in ye vardil as our ſaluiour ſais in ye vi chaiptur of S. Jhone Thairfor euerie man ſal lowe and thank God for the greit grace quhilk he gaiff to

hir/ may man sal lowe hir oderwiſz bot
that ſchw gat that greit grace of ye guid
nes of God without hir meritis that he
maid hir worthy to beir his veilbelouit ſo
ne as hir ſelff ſaid in ye Magnificat/ god
hes lukit apone ye powerte of his madine
or ſeruand/ſchw extollit nocht hir ſelff of
hir humilite or meiknes (as mony ſais wit
hout onderſtādig) for yat haid beyn prid ād
ſine and ſchw haid dwne ſua / bot ſchw
lowit God quhilk maid hir worthy of his
guidnes and grace and chooſit hir to beir
his ſone quhair ſchw wes pwir and licht-
lit in the vardil/ quhen ane man ſeis the
ſone or the mwne or the ſternis or ony o-
der pleſand creatures thane thay giff occa-
ſione to lowe and thank God quhilk
maid thayme and to ſay bliſſit be thow
almichtine God of al thy angels and
ſanctis and of al thy creature quhilk thow
hes maid in heuine and zeird / ſua ſuld
we dw and ſay of the virgine Maria
O almichtine and marciful God bliſſit
be thow quhilk maid that pleſand crea-

tur ye virgine Maria and gaiff hir sa greit grace and honour to be the Moder of thy weilbelowit sone our saluiour / giff wsz al grace yat we may thank the their for without ony end / we suld sua think in our hart of hir in our prayer / yat we put nocht our hop in hir bot in Jesu chriſt our lord and saluiour and mediatur betuix wsz and the fader / we may sua remember of hir and of oder sanctis in our prayer / O almichtine God quhilk gaiff the virgine Maria and Peter and Paul and N N. say greit faith and grace yat thay trowit alanerlie in the / giff vsz pwir sinners grace yat we may alsua trowe in ye and lowe and thank ye for euer in the heuine / sua we may pray for al thingis quhilk ar neidful to wsz and traist alanerlie in God That he may giff wsz thayme / Thairfor chriſtine reder consider the Aue Maria perfitlie and thow sal find yat is giftis the lowine of al guid quhilk wesz in hir to God

Pederſen, C. 19525

Hail Maria ful of grace

The lord is with the / Thow art blissit amãgis al vemen / and blissit is the frwit of thy weyme Jesus Christ Amen

HEir euerie man may se that thair is nay prayer heir in the Aue Maria / bot alanerlie lowine siclik as thair is nay prayer in ye vi first vourdis of the Pater noster / ye quhilk ar / our fader quhilk is in the heuine Thairfor nay man cane mak ane prayir of it / for it is noth lesum yat ony man interpreit the wordis of it in ony oder maner nay thay stand / for thay ar playne and spokine be the halie spreit Neuertheles we speik of thayme as of ane ramembrance quh airof we may ramẽber ye greit grace quhilk God gaiff to hir / makand hir cleyne of sine / and chesand hir to be ye moder of his sone And that the lord wesz with hir yat is to say / he come of ye heuine

be ye will of ye fader ād of his awne mar
cie and grace (and notht for nay meritis
of ony creatur) and wes consauit and bor
ne of hir be the operacione of ye halie spre
it to fuffer deid to deliuer hir and al qu-
hilk trowis in hyme fra the power of ye
dewil and ye eternal deid and condamna
cione/ Schw is blissit amangis al wemen
noth alanerlie for caus schw bwir hir so-
ne withowt ony payne or corrupcione of
hir parsone bot specialie for caus schw
wes frwitful be the operacione of ye halie
spreit without ye seid of man ye quhilk
wes notht giffine to ony oder virgine nay
woman/ alsua the blissit frwit of hir wey-
me incurrit notht the sine ād maledictione
quhilk cūis apone euais and al wemen
nis bairnis and frwit for caus thay ar cō
sauit and borne in sine and ar dettours to
deid ād cōdānactone/ bot Jesus christ the
frwit of the virgine maria wes and is ala
nerlie blissit the quhilk alsua maid hir bliss
sit and al man and woman quhilk tro-
wis in hime thairfor lat us al sing
with hir to gider mi saul lowis the lord

Pederſen, C. 19525

and my ſpreit heſz reioſit in god my ſaluiour/to quhome be lowine and honour of al creatur A M E N

Heir efter folouis ane epiſtil to ye nobil lordis/ād baroñs of ſcotlād

Vr ſaluiour Jeſus chriſt quhilk is king of kingis ād lord of al lordis cōmandit his apoſtlis to prech the wangel to al creaturs/as ſanct Marc ,beris witnes in his laſt chaiptur / quhairfor thay and thair ſucceſſours war dettours and bwnd to prech the ſame/to al pepil / to the puir/ād to the rich/without exceptione of ony parſone / S. Paul the faithful prechour of chriſt confeſſis the ſame in the firſt chaip. of his epiſtil to the romanis And in the iy c. of his firſt epiſtil to the corinthians he ferit to brak this cōmand ſayand wa is to me and i prech nocht the wangel et ce / this conſideris nocht ye blynd gideris ād paſtoris quhilk ſekis bot the mylk and ye wow of the ſcheip/quhilk alſua thinkkis nay ſcheyme to cal thayme ſelff vicars of chriſt ād ſucceſſours of the apoſtlis/o ſay

lik ⁊ say lik ⁊ ye quhilk ze sal onderstand
hesz hapnit for iii causis / the first is ingno
rance of the wangel to the quhilk thay ha-
iff giffine na cuir to thir mony zeris / bot
to thair awne tradicions the quhilk thay
haiff maid to hald wp thair kingdome ye
quhilk culd notht stand and thay prechit
ye wangel ye quhilk cōmandis thayme to
be noth as kingis and princis / bot to be
content of necessar thyngis that is to say
of meit and claith as S. paul vritis in
in the vi ca. of his first epistil to timothe
The secund causz is thair voluptuousz ād
flesclie liff (quhilk thay haiff of the sweit
and blwid of the puir) and as the suine
trampis the precious peirlis onder thair
feit / sua thyr flesclie men lichtlis the preci-
ous peirl christis wangel / maruel ze notht
thair of / ye causz is ye vanting of Godis
spreit quhilk onlie leris to knaw ye giftis
of god / as S. Paul vritis in ye ii c. of his
first epistil to ye corinthians The thrid ād
principal causz is the sekkis N. and N.
quhilk ar riffine laitlie in the kirk and pre-
chis dremis and fablis and ye tradicions
of men and notht the wangel and giff

Pedersen, C.
19525

ony amangis thayme wald prech it and notht thair tradicions thay ar haldine for hereticis/ as ze knaw be experience of patrik hammiltone quhom thay pat creuellie to the deid bot now he liffis with christ quhom he confessit befor ye princis of this bardil bot ye voce of his blwid cryis zeit with ye bluid of abel to ye hewine/our halie fader ye paip ād his bischopis giffis ane part of ye spulze quhilk thay reiff fra ye pwir to thir forsaid seckis ād thinkkis yat thay supple thair office the quhilk is notht in verite for sanct Paul sais in the iii c. of his first epistil to timothe ane bischoip mā be ane prechour heir Paul sais notht yat it is sufficiēt to ane bischoip to haiff ane prechour to supple his office bot hime self suld be ane techour and prechour of his pepil /bot alace thay wil noder prech thair self nay zeit suffer oders quhilk wald prech the christine and heilful doctrine /the machometis and the turkis / the iowis and oder infidelis wil suffer to prech thair lawis amangis thayme / bot thay quhilk haldis thayme self for heiddis to the

chriſſine pepil wil notht ſuffer Chriſtis doctrine to be prechit to thayme / quhilk thay haiff al profeſſit in thair baptime to lyff thair efter quhair of thay ſal alſua al giff count apone the day of dwme/ belewe ſuuerlie in God ze ſal heir the vangel prechit amangis zow as amangis oder pepil for it is his wil that ze be ſaiff ād cum to the knawlege of his nayme thair for to raiſz zour hartis to deſir the ſame of zour heuinlie fader be his help i ſal heir declair ſchortlie to zow quhat is the vā-gel and to quhome almichtine God reue-lit it firſt the quhilk ze cane notht perfitlie onderſtand excep ze onderſtand the law ye quhilk it hes diuerſz ſtrinthis/ the law ſchawis zou zour ſeiknes ye vāgel ſchawis to zow remeid ye law is ye miniſtraciōe of onreſt and deid / the vangel is the miniſ-tracione of liff and pece/ the law ſchawis to zow zour ſinis ye vangel ſchawis zow remiſſione/ the law is the ſtrinth of ſine/ the vangel is the ſtrinth of heil to al quhilk belewis / the law is ane doctrine

Pederſen, C. 1525

the quhilk cõmãdis the thingis auhilk ar guid and richtus ãd schawis quhat is sine the vangel is the promis of grace and the marcie of god/as forgiffine of sine and ye kindnes of god to wsz be the quhilk we ar maid suuer yat al our sinis ar forgiffine and yat God hesz rasauit vsz in his fauo ris /this promis rasis and quiknis our hartis to lwiff and lowe ãd rioszin god this promis is fulfillit in christ quhilk wesz first mirklie bot efteruert cleirlie reuelit quhen Adam simit he oblist hime self and al his offspring to the eternal deid / with= out dout he haid disparit haid notht God of his greit marcie confortit hime be pro= mis of grace sayand to the serpent/ ye se= id of voman sal tramp dwne thy held this promis is the vangel or ioifull tithã= dis the quhilk Göd reuelit first to adame throw the quhilk he wesz wprasit in his hart and trowit in this ioifull promis and thairthrow he wesz maid richtus Ef teruert God maid ane promis to abra= hame Geneſis xxii that al pepil suld be

blissit in his seid the quhilk cane notht be
onderstand oderwisz bot of christ as S.
Paul writis in the iii to the galathiane
thay war al saiffit quhilk beleuit in this
promis maid to abrahame this is the ioi-
full and sueit promis quhilk is cõmendit
in diuersz placis of the new testament and
specialie in the iiii chaiptur to the romane
quhair it is said that abrahame belew and
in the promis of God wesz maid richtus
God promist to Dauid (as it is writine
in the vii c. of the secund bwik of kingis)
sayand i sal raisz thy seid efter the quhilk
sal cum of ye and i sal mak his kingdome
suuer for euer / ãd for thir promissis christ
is callit sum tyme the sone of Dauid / and
sum tyme ye sone of Abrahame / ane dili-
gent reder ma collec to gider al the pro-
missis of christ ye quhilk ar na oder thing
bot the vangel the quhilk ar richt profeta-
bil to reid and remember apone / for
thay raisz ãd strinthis our waiknes for he
quhilk maid thayme to wsz is faithfull ãd
full of strinth / in this maner efter ye fal of

Pedersen, C. 1952.5

Adame incontinent god reuelit the dan-
gel/bot efterwert be ſucceſſione of tyme ma
it cleirlie And quhen the tyme wes cū pre
ordinat be god he fulfillit his promis as
S. Paul writis in the firſt chap. of his
epiſtil to the romans/Paul the ſeruand of
Jeſu chriſt callit to ye office of ane apoſtil
ſewert to prech the vangel (or bliſſit tythā
dis) of god quhilk he promiſt be for be his
prophetis in ye halie ſcriptures of his ſone
quhilk wes borne of the ſeid of Dauid as
pertenand to the fleſch And in the firſt ca.
of his ti epiſtil to Timothe he ſais thynk
nocht ſcheyme to beir witnes of our lord
Jeſus Chriſt/ nay think nocht ſcheyme
of me quhilk am bwnd for his ſaik bot
ſuffer aduerſite with the vangel throw the
power of god quhilk hes deliuerit and cal-
lit vs with ane halie vocatione/ nocht
efter our warkis bot for his prepoſs and
grace quhilk wes giffine to vs throw
Chriſt Jeſu or the beginning of the warld
bot is now declarit opinlie be the apering
of our ſaluiour Jeſu quhilk hes diſtroyit

deid and hes brocht liff ād immortalite to licht throw ye vangel/ye vangelistis beris witnes yat God fulfillit his promis as we reid in ye i c. of S. Math. quhair he beginnis sayand this is ye bwik of ye generatione of Jesus Christ/ye sone of Dauid/ye sone alsua of Abrahame/ye law as i said befor is ye ministratione of deid ye quhilk schawis to zow quhat is sine and cōfūdis and sleis ād slais zour cōsciēce ād giffis nay strinth to zou to forbeir sine/ye vangel is ye ministratione of liff ye quhilk rasis ād quiknis zour sleyit cōsciēce ād giffis ye spreit to fulfil quhat ye law cōmādis this is neidful to onderstand giff we will knaw in quhat maner we quhilk ar borne ye bairnis of ir ar maid richtus befor god quhen ye law schawis to wss our sine and condānatione it causis wss to dispair/ bot we ar maid richtus quhen we belewe in ye word of grace ye vāgel quhilk God promist to wss in Christ ye quhilk is forgiffine of our sinis ād ve inheir to hime be faith dout and notht bot his richtusnes is ouris

Pedersen, C. 19525

his halines is ouris/his satisfactione is ouris/his resurrectione is ouris/ schortlie notht doutand bot our sinnis ar forgiffine throw hime ād we ar rasauit in ye fauoris of God/Neyne of our varkis makis wsz richtus quhow guid(or quhow meritabil as mony callis thayme) thay apeir bot ala nerlie faith of ye marcie and grace of God (throw Jesꝰ Christ) as ye propheit Abac. sais in his ii c. The richtus liffis of faith and S. Paul sais ii c. of his epistil to the Gal. I liff of ye faith/ of ye sone of god quhilk lwiffit me ād gaiff hime selff for me I lichtlie notht ye grace of god for giff richtusnes come of ye law thane Christ de it inuane/alsua he sais in ye iii c. to ye Ro. Richtusnes in ye seicht of God is be ye faith of Jesu Christ/and in ye iiii c. of ye same he sais/ to hime yat trowis in hime quhilk makis ye ongodlie richtus faith is reknit for richtusnes/faith is noth ane vayne opinione or ane vauerād thocht quhilk ony herād ye historie of ye vāgel may haiff ye quhilk renewis noth ye hart nay causis

notht ane new liff nay hesz nay guid war kis or frwitis folouand efter/ weray faith is ye wark of God in wsz throw ye quhilk we ar new borne be his bake spreit ād ar maid new creatures to God/ Faith virkis throw lwiff (ād cane noth be ydil) as S. Paul sais in ye v c. to ye Gala. ād of it cūis guid varkis as guid frwit dwis of ye guid tre/ ye mā quhilk hesz weray faith curis noth quhider guid varkis be cōmādit or noth/ zei supposz thair war nay law/ faith causis hime to virk throw lwiff godlie ād chrisfine varkis/ he quhilk dwis hton his varkis with ane godlie and quik lwiff he is zeit onfaithful/ ād al his varkis ar bot sine faith is ane cōstant ād swuer beleue of ye marcie of God to wsz quhilk is quik in ye hart ād wirkis michtilie and makis ye hart blith ād ioyful ād rasis it in sucit lwif to God and starkis ye hart pat it feris noth deid nay ony oder creatur this causis ye spreit of god quhilk cūis in ye hart throu faith/ it cane noth be pat this faith be in ony

Pederson, C.
19525

bot guid warkis (or frwitis) may cũ of it siclik as heit proceidis fra ye fyr/ and the beinis fra ye sone/ I pray God quhilk cõ mandit with his word licht to spring of mirknes yat he scheyne in zour hartis ãd illuminat zou in ye chrisstine faith for it is ye gift of God and cũis noth throw war kis/ nay industrie of man/ this faith is ye ray iustice or richtusnes in ye seicht of god quhilk renewis ãd makis ane man sua ac cording to ye diffinitione of iustice (or richt usnes) yat he giffis to euerie man his aune quhen we ar maid richtus throw faith qu hairthrow we rasaue ye spreit quhilk caus sis vsz to lwiff ye law thane we giff loui ne and honour to God quhilk pertenis a lanerlie to hime/ and alsua quhen we trow yat we ar recõsalit to God throw ye deid of Christ frelie without our meritis and knawis yat he did say greit kindnes to vsz thane we dw al yat we cane zei is redy to giff our liff for our bredir/ quhen ye phari seans ãd pyntit ypocritis quhilk wald mak thair selff richtis throw thair aune warkis

as ye pridful pharesiane did of quhome S.
Luc vritis in his xviii c. heris yat we ar
maid richtus throw faith and throw nay
varkis thay murmur ād cryis heresie heresi
e thir new prechours condānis guid varkis
o blind ignorance quhē sal thow be expellit
out of thir hartis ād quhē sal ye licht of ve
rite scheyne: yat ze may cleirlie onderstand
ye natur of faith and varkis and informe
thayme of thair ignorance reid quhat ye ha
lie apostil S. Paul sais of Abrahā in ye iiii
c. to ye Rom. quhair he sais quhat sal we
say yat Abraham our fader fand as per-
ten and to ye flesch / yat is to say wesz he
maid richtꝰ throu his varkis: he cōcludis
yat he wesz maid richtus befor god throw
faith without ony varkis and he prewis
this be ye scriptur quhilk is vritine in the
xv cha. of Genesis yat faith vesz reknit
to Abraham for richtusnes or he wesz
circūcidit / quhairfor giff ye vark of cir-
cūcisione quhilk God cōmādit to hime / ye
quhilk wesz ane precious vark of obedien
ce aualit notht to Abraham for richtusnes

Pedersen, C.
19525

quhat is thane mair swuer nay yat our warkis makis wsz noth richtis in ye seicht of God/bot siclik as abrahamis circūcisiōe wesz ane sing(or ane takine) of ye richtusnes quhilk he haid throw faith/sua our warkis ar bot wtuert singis or taiknis quhilk makis wsz notht richtus bot declaris and schawis that we ar maid richtus throw faith/siclik as ye guid frwit declaris and schawis ane guid tre/as our saluiour sais in ye vii c. of S. Mat. quhais doctrine we suld heir giff we wil be (as ye ar callit) chrisstine men/our heuinlie fader hes cōmādit wsz to heir hime sayand this is my weilbelowit sone in quhō i delit heir hime/as it is writtine in ye xvii c. of S. Mat. Be seik zour heuinlie fader yat ze be notht of thayme of quhome ye prophcit Esaias spekis in his vi c. ze sal heir with zour eris/and sal noth onderstand/and ze sal se with zour eyne/and sal notht se/for ye hart of this pepil is waxit groff/ād yat ar dul to heir with thair eris ād thay haiff closit thair eyne yat thay suld noth se nay

heir with thair eris nay onderstand with thair hartis ād suld turne yat i micht heil thayme/as S. Paul sais in ye iiii c. of his ii epistil to ye Coꝛi. Giff our vangel be hid it is hid amangis thayme quhilk perissis/in quhome ye God of this vardil hes blidit ye myndis of thayme quhilk be leuis noth that the licht of ye gloꝛious vā gel of Christ suld notht scheyne to thayme be var with the fals pꝛophetis quhilk cū is to zow in scheipis clais(ād in religione of angels)yat yai spulze zow noth of this doctrine ād iuge tye spꝛetis giff thay be of god foꝛ sathane transfigurs hime sciff in ye āgel of licht Fair now veil ād rasaue this seruice of zour pwir seruād/ye fauoꝛ of our loꝛd Jesus Chꝛist/and ye lwiff of God ād the companie of ye halie spꝛeit be with zow al A M E N

✠ ✠ ✠

✠ Pꝛentit in Malmw/ Be me Jhone Lochstraten the xvi day of October/Anno M D xxxiii

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